

SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 25.]

NOVEMBER, 1891.

[No. 11.

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The Sunday-School Banner

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SUNDAY SCHOOL BARRER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. XXV.]

NOVEMBER, 1891.

[No. 11.



“GRINDING AT THE MILL.”

“Grinding at the Mill.”

Few things so strikingly illustrate the immobility of the customs and institutions of the Orient as the mode of grinding corn for food, shown in the cut. This is probably the same way in which the food was prepared in the tent of Abraham. The handful of grain is put in the opening in the upper stone, then the two women turn the stone, the upper upon the nether millstone, while the grain is slowly ground into coarse meal. This is the sound of the grinding described in Ecclesiastes. This custom explains the words of our Lord, “Two women shall be grinding at the mill, one shall be taken, the other shall be left.”

Special Offer!

To Sunday-schools, Epworth Leagues, Mission Circles and Young People's Societies: Our new paper for young people—*Onward*—has been found specially useful in giving helpful hints to Senior Classes, Epworth Leagues and Young People's Societies. A new department has been opened for correspondence, inquiries, suggestions, etc. No League can afford to do without it. There will also be a new department specially devoted to Young People's Mission Circles. To introduce it to all our Schools, Leagues and Young People's Societies, we will send the paper from October 3rd to the end of the year for ten cents. A Club of ten for \$1. Or better still.

New subscribers sending their orders for next year, whether in Clubs or single orders, will receive the paper for the balance of this year free; thus receiving fifteen months' papers for the price of twelve. In sending orders it will be necessary to mention that the subscription is new, so that the attention of the clerks in the mailing department may be directed to the giving of the extra month as free. Send orders promptly. William Briggs, Methodist Book and Publishing House, Toronto.

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Sunday School Banner.

W. H. WITHROW, D.D., Editor.

TORONTO, NOVEMBER, 1891.

The Sunday-school and Epworth League Board.

The joint meeting of the Sunday-school and Epworth League Board, held in Toronto, in September, was a very successful gathering. Never before was there so numerous an attendance, such a prolonged session, nor such thorough discussion of the different aspects of Sunday-school work. The Association of the League section of the Board, increased the number and broadened and deepened the interest felt. In every department, marked progress was shown all along the line.

The number of scholars enrolled is 233,047, an increase during the year of 8,997. The

number of officers and teachers is 29,204, an increase of 846. These, together, make up a great army of 262,217 Sunday-school workers; the number of schools is 3,048, an increase in the year of 74. The number of scholars reported as having signed the Temperance Pledge is 60,403, an increase of 10,984, as compared with the previous year. The most gratifying fact of all is, that through the blessing of God, and the self-denying labors of the devoted teachers, 10,797 conversions are reported during the year, with 47,747 meeting in class, an increase on the previous year of 10,589.

The expenditure of the Sunday-school Aid Fund during the year has reached the large amount of \$4,357.78. The fund had thus been enabled to assist, with grants of books and papers, a very large number of very poor schools, and to promote to a great extent the establishment of new schools in destitute neighborhoods, where none previously existed. This fund pays also for the printing and mailing of Sunday-school schedules and reports, and for express charges and postage on donations of Sunday-school libraries. For these there are always numerous requests, and schools replenishing the libraries can do much good by sending their old books to the Secretary of the Board.

The circulation of our Sunday-school periodicals continues steadily to increase year after year, till now, we think, no Church in Christendom so largely supplies its schools with its own authorized Sunday-school periodicals. *Onward*, the new paper for senior classes and Epworth Leagues, has met with a very gratifying success, having already attained a paying basis, with a circulation of 25,300 a week. In these papers, special prominence is given to missionary and other interests of the Church. Missionary intelligence and letters from missionaries in the high places of the field serve to bring the young people into sympathy with this important department of Christian work. The valuable co-operation of teachers and officers in so largely extending the circulation of these periodicals in our schools is thankfully acknowledged.

THE EPWORTH LEAGUE.

The statistics of this new society of young people in our Churches, for the first time, make their appearance in the Conference Schedules, as reported in the Annual Minutes. From these we learn that for the year ending April 30th, 1891, the number of Leagues organized was 390, with a membership of 17,230. These are distributed throughout the Conferences in the following proportion:—Toronto, 48 Leagues, 2,293 members; London, 41 Leagues, 2,195 members; Niagara, 45 Leagues, 1,780 members; Guelph, 66 Leagues, 2,689 members; Bay of Quinte, 60 Leagues, 2,782 members; Montreal, 49 Leagues, 2,070 members; Nova Scotia, 25 Leagues, 841 members; New Brunswick and P. E. Island, 19 Leagues, 874 members; New-

foundland, 10 Leagues, 717 members; Manitoba, and North-West, 17 Leagues, 501 members; British Columbia, 10 Leagues, 488 members. When it is remembered that this represents a growth of only eighteen months from the introduction of the League, it will be found that this growth is relatively as good for Canadian Methodism as the phenomenal growth of the Epworth League of the United States, which has reached, in a little over two years, the very large number of 6,300 Leagues, with 300,000 members, is for that country. Since the 31st of April, a large additional number of Leagues have been organized, and the inquiry for League literature is growing every week.

On page 10 of the Revised Constitution of the Epworth League, provision is made whereby local branches of the League may affiliate with the Society of Christian Endeavor, and enjoy all its advantages; and also whereby local Societies of Christian Endeavor may affiliate with the Epworth League, and enjoy all its advantages.

The League is strongly endorsed by every one of the Conferences, except in Japan not heard from, and this endorsement carries with it far more weight and influence than any mere commendation of the Secretary of the Board.

Ministers and Sunday-school superintendents are exhorted by the Conferences and by the League Board to kindly endeavor to organize Leagues wherever possible; even in rural places they can be formed wherever a weekly prayer-meeting of young people can be held. It is not at all necessary to start with the four departments; the single department of Christian Endeavor will suffice. Wherever it is desired, Leagues may adopt the name of Epworth League of Christian Endeavor, and thereby become members also of the great Christian Endeavor Society, and entitled to all its privileges.

Omnard is the special organ of the Leagues, Mission Bands, and other young people's societies. It will be highly to the advantage of all Schools, Leagues, etc., to take it.

MORE and more is *Omnard* becoming a recognized organ and means of intercommunication among our Young People's Societies.

A new department is opened in *Omnard* for questions, suggestions, correspondence, and everything pertaining to the League or other Young People's Societies, also a special department for the numerous Mission Bands, of which there are about one hundred and thirty in our churches. Whatever is of interest to these Mission Circles will find a place there.

We hope our young friends will correspond freely with these new departments, and let us know all their wants and thoughts and wishes, in connection with Christian life and Christian work.

Opening and Closing Services.

FOURTH QUARTER.

OPENING SERVICE.

I. Silence.

II. Responsive Service.

Supt. I was glad when they said unto me,
Let us go into the house of the Lord.

School. Our feet shall stand within thy gates,
O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together :

School. Whither the tribes go up, the tribes of the Lord,
unto the testimony of Israel, to give thanks unto the name of the Lord.

Supt. For there are set thrones of judgment,
the thrones of the house of David.

School. Pray for the peace of Jerusalem;
they shall prosper that love thee.

Supt. Peace be within thy walls, and prosperity within thy palaces.

School. For my brethren and companions' sake,
I will now say, Peace be within thee.

Supt. Because of the house of the Lord our God
I will seek thy good.

III. Singing.

IV. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text. Outline, and Doctrinal Suggestion by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God !

School. How unsearchable are his judgments,
and his ways past finding out !

Supt. For him, and through him, and to him, are all things.

School. To him be glory forever. Amen.

III. Dismission.

INTERNATIONAL BIBLE LESSONS.

FOURTH QUARTER: STUDIES IN THE GOSPEL OF JOHN.

A. D. 30.]

LESSON V. CHRIST THE TRUE VINE.

[Nov. 1.]

GOLDEN TEXT. Herein is my Father glorified, that ye bear much fruit.

John 15. 8.

Authorized Version.

John 15. 1-16. [*Commit to memory verses 4, 5.*]

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it to you.

Revised Version.

- 1 I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you.
- 2 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.
- 3 I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 4 These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you.
- 5 Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it to you.

TIME.—Thursday night, the night before the crucifixion. **PLACE.**—Upper room at Jerusalem, where Jesus kept the feast. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The love of Christ.

HOME READINGS.

- At.* Christ the true vine. John 15. 1-8.
Th. Christ the true vine. John 15. 9-16.

- W.* The test of love. 1 John 2. 4-11.
Th. "Abide in him." 1 John 2. 24-29.
F. One body. Rom. 12. 1-5.
S. Christ our head. Eph. 4. 11-24.
S. Known by their fruits. Matt. 7. 13-20.

LESSON HYMNS.

- No. 223, New Canadian Hymnal.
 Come, my soul, thy suit prepare.

No. 224, New Canadian Hymnal.

My faith looks up to thee.

No. 225, New Canadian Hymnal.

Weary pilgrim on life's pathway.

DOMINION HYMNAL.

Hymns, Nos. 248, 252, 255.

QUESTIONS FOR SENIOR STUDENTS.

1. Fruitful Branches, v. 1-8.

What beautiful relation do saved sinners hold to their Saviour? (Verse 5.)

What sort of care has God for both vine and branches? (Verses 1, 2.)

By what means does he prune and purge the fruit-bearing branches?

Whence comes the life and vigor by which they bear fruit?

What are some of the fruits which these branches are to bear? (Gal. 5. 22, 23.)

On what condition only can such fruit be borne? (Verses 5, 6.)

Can a true Christian be fruitless?

What two results come from abiding in Christ? (Verses 5, 7.)

What danger besets the branches?

What special reason is given why we should desire to bear fruit? (Verse 8.)

2. Faithful Friends, v. 9-16.

What is the measure of our Saviour's love for us?

How may we show our love for him?

What will be the result on us of loving faithfulness? (Verse 11.)

What command has he given us?

What test of his love have we? (Verse 13.)

What does he call us? (Verses 14, 15.)

For what has he "ordained" us? (Verse 16.)

Practical Teachings.

Wherein does this lesson teach that—

1. God wants no empty branches?
2. Pruning is not punishment, but loving care?
3. Branches that do not bear are cast forth?
4. The man whose delight is the law of the Lord is blessed?

Hints for Home Study.

Find three passages in the Old Testament which represent the Church of Christ as a vine or vineyard.

Compare Satan's treatment of his servants and friends with Jesus's treatment of his.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Fruitful Branches, v. 1-8.

To what does Jesus liken himself and his Father?

How does the Father treat the branches?

How were the disciples made clean?

Where did Jesus bid them abide? Why?

How only can the branches bear fruit?

What will be done with those who abide not in Christ?

What promise of answer to prayer did Jesus make?

How could the disciples glorify the Father?

What fruit ought every Christian to bear? (Gal. 5. 22, 23.)

2. Faithful Friends, v. 9-16.

In what were the disciples urged to abide?

What was the condition of abiding?

Why had Jesus thus spoken to them?

What commandment did he give?

What is the greatest test of love?

How would Christ's friends be proved?

What new title is given to the disciples?

Why?

For what had they been chosen?

Teachings of the Lesson.

Where in this lesson are we taught—

1. How to be useful?
2. How to be joyful?
3. How to be blessed?

Home Work for Young Bereans.

Read a parable about a vineyard told by the Lord.

Read a parable about a vineyard given by one of the ancient prophets.

Find who it was that taught men to regard God as their father.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Jesus call himself? **The true vine.**

Who is the husbandman? **The heavenly Father.**

Who are the branches? **Disciples of Jesus.**

What branches are thrown away? **Those that do not bear fruit.**

What is done to make the good branches bear good fruit? **They are carefully trimmed.**

What branches only bear fruit? **Those which are a part of the vine.**

When do disciples bear fruit? **When they abide in Christ.**

What is the fruit a Christian bears? **Christ-like tempers and deeds.**

Who is glorified by our bearing fruit? **Our Father.**

What does Jesus promise to those who abide in him? **Answers to their prayers.**

What does Jesus want us to have? **Much joy.**
How much does he tell us to love one another?
As much as he loves us.

What does Jesus call us? **His friends.**
Who has chosen us? **Jesus.**
What did he choose us for? **To bear fruit for him.**

What is the best and noblest kind of work?
Work for Jesus.

Words With Little People.

Jesus is the great Vine. Children are the little branches. If a branch, big or little, is cut off, it withers and dies. You never saw the dead branch of a tree that could bear fruit.

Children who "abide in Christ" love him, obey him, work for him, are little fruit-bearers.

Whisper Motto.

"Abide in me."

General Statement.

It was about midnight, between Thursday and Friday of Passion Week (perhaps April 5 and 6, A. D. 30), when the Saviour and his eleven disciples left the supper-room on Mount Zion and walked through the deserted streets toward the Kidron valley. A nameless sorrow filled the disciples' hearts, for their Master had spoken as never before of his departure; but they could not understand him. As they passed through the city gate, and walked down the valley under the light of the full moon, many vineyards rose before them along the terraced slope. These may have suggested the illustration with which our lesson opens. Our Lord tells his disciples that the relation borne by the vine to the branches he bears to them. The branch is valuable only as it bears grapes; and so each disciple, receiving life from his Saviour, is required to renew that life in others, and bring forth abundant fruit. When the sharp edge of the pruning-knife is felt it is only that the clusters may be larger. As the branches are one in sap and essence, and have a unity in their common stock, so all who are in Christ are members one of another, and should hold each other in mutual love. As friends in a common cause we are friends of a common Master, and sent forth to bear his message to the world.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. I am the true vine. The vine was the emblem of the Jewish Church, as shown both in the prophetic books and by ancient coins, on which Judea is represented by a cluster of grapes. Its rapid growth, its abundant fruitfulness, are points in the comparison. Here Christ proclaims that the true Church, containing life and growth and sweetness for the world, is in him. **My Father is the husbandman.** (1) *If we, as the branches, are under our Father's care, we need have no fear.* Not the Church, but Christ, is the vine. (2) *We have spiritual life, not by our union with the Church, but by our union with Christ.*

2. Every branch. The branches are individual Christians. **Fruit** borne for God is of two kinds: in ourselves, shown by godliness and rectitude of character; in others, shown by our influence to win souls to Christ. One kind may be compared to the delightful flavor of the grape, the other to the productive seed. (3) *As the vine, so the Christian is of value only as he bears fruit.* **He taketh away.** The Christian who fails to produce fruit of character and influence imperceptibly loses his holy vitality. He may not know it, others may not know it, but he becomes a dead branch, only formally united to the vine. **He purgeth it.** Better, he prunes, trims, and trains it, removing all superfluous shoots, that its strength may be concentrated on fruit-bearing. The trials of life are God's pruning-knife. **That it may bring forth more fruit.** (4) *The most useful Christians are often those who have passed through the deepest experience of trouble.* "Fruitfulness in

the life develops consciousness of Christ's indwelling, and the consciousness of Christ's indwelling in the soul develops Christian fruitfulness in the life. See 2 Pet. 1, 5, 6."—*Abbott.*

3. Now ye are clean. "Clean" in the original is an inflection of the same word as that in the previous verse translated "purgeth." Better, "on account of the word." Christ's teaching had instructed, inspired, and wrought newness of life in them.

4, 5. Abide in me, and I in you. This is not "a command and a promise," but two commands; not, if you abide in me I will abide in you, but (1) abide in me, (2) keep me in you. **The branch cannot bear fruit of itself.** Cut off a twig from the vine, and it dies; separate a Christian from Christ, and he becomes lifeless. (5) *Union with Christ is the secret of spiritual prosperity.* **Bringeth forth much fruit.** To be a branch is not enough, we must seek to be fruitful branches. **Without me.** Apart from me. **Ye can do nothing.** "God can do without man, but man cannot do without God."—*Clarke.*

6. If a man abide not in me. As when a Christian seeks his pleasure not in Christ, but in the world, and lives for earthly, not heavenly, aims. **He is cast forth.** The Greek verb is in a past tense; he has severed himself from Christ; he is already "cast forth." **Men gather them.** The word "men" is not in the original text, and the Revised Version reads, "They gather them," meaning God's visible agents.

7. My words abide in you. In the memory and in the heart. **Ye shall ask what ye will.** "One who abides in Christ and has his words abiding in him cannot ask amiss."—*Plummer*. **It shall be done.** A Christian to whom God had intrusted wealth gave to his pastor blank checks, signed, saying, "Fill one of these out when you find a case of need." So God lets his people draw what they will on the bank of his promises. (6) *Let us come boldly to the throne of grace.*

8. Herein is my Father glorified. The growth and usefulness of the disciple shed glory upon the God whom he serves.

9. As the Father hath loved me. A measurement great beyond all finite comprehension. **Continue ye in my love.** Not merely, continue loving Christ, but abide forever in the atmosphere of Christ's love toward you.

10. If ye keep. Love and loyalty are inextricably intertwined. **I have kept my Father's commandments.** "Looking back over a life of thirty years Jesus says, 'I have kept the Father's commandments.' Would the best man that ever lived, if only a man, dare to make such a statement?"—*Plummer*.

11. That my joy might remain in you. Not "that I might continue to take delight in you," but "that my delightful experience of fellowship with the Father might be shared by you." One hour, and comes the agony of the garden; ten hours, and Jesus Christ dies on the cross; these agonies he clearly foresees, yet speaks of his joy. **Your joy might be full.** The Christian's joy may be so deep that no sorrow can disturb it.

12. This verse connects closely with verse 10. **Love one another.** "A day or two before our Lord had taught that all the law and the prophets

hang on the two great commands, 'Love God with all thy heart,' and 'Love thy neighbor as thyself.' The second really implies the first (1 John 4 20)."—*Watkins*. Christians cannot overestimate the duty of loving each other. (7) *Without unity of spirit among his followers Christ's cause is enfeebled.*

13. Greater love hath no man. As the example for their love to one another let them see the measure of it in himself already in spirit dying for his own. **Lay down his life.** Just as in a few hours he was to lay down his life upon the cross, not by compulsion, but voluntarily, for his friends. (8) *Scholar, remember that you are one for whom Christ died.*

14, 15. Do. Obedience is the best token of faith and test of love. **Henceforth I call you not servants.** This means not merely that under the Mosaic law the highest attainment was as a servant of God. Jesus had heretofore implied that his disciples were servants (John 12 26; 13 13-16); now he is about to take them into much closer relations. **The servant knoweth not.** The servant may watch his master, but is not taken into his counsels. **Friends.** "Ho who wills to do his will as a servant shall know of the doctrine as a friend."—*Plummer*.

16. Ye have not chosen me, but I have chosen you. They were not a band of thirteenth reformers, who had chosen the noblest of their number to be their leader, but he was God's Anointed, who had chosen them to be his twelve apostles. **Ordained you.** "Appointed you" is better, for the reference is not to any priestly ordination. **Your fruit should remain.** "Should abide." No honest work for Christ is ever in vain. The echo of every word spoken for him rings through a thousand years.

CAMBRIDGE NOTES.

BY REV. JAMES HOPE MOULTON, M.A.

According to W.'s most probable conjecture, the parable which opens this chapter was suggested by the great golden vine which hung over the gate of Herod's temple. The last verse of chapter 14 indicates that they left the upper room. The traitor was on his way to Hanan and Caiaphas; perhaps, indeed, they were already preparing for the arrest. Jesus determined to have two or three more precious hours with his disciples, and withdrew with them to the temple, which, during passover week, was left open during part of the night. In the silent courts, no longer profaned by the presence of those who were just preparing to destroy their true Temple, Jesus spoke these last words of counsel, and uttered his high-priestly prayer. Then they went down, crossed Kidron, and went up into Gethsemane.

Verse 1. True. See note on chap. 1. 9. That

which is "true" is the heavenly ideal of which the earthly counterpart is but the imperfect shadow and parable. **Vine.** The ideas of unity in multiplicity of fruit-bearing made possible through vital connection with a central source of life are shown in the material world by the vine, and the spiritual realization of these truths, extending upward into a higher sphere, are shown in the "True Vine." A more important reason for this choice of an illustration is the constant appearance of the vine in the Old Testament as a parable of the Church of God. The Old Testament Church had failed in its mission as Jehovah's servant, and the true Church is the Lord Jesus himself. Not the Lord and his followers, but the Lord alone with his followers in him. The Father planted the vine by sending his Son in the flesh.

2. That beareth not. Literally, "if it bear

not," thus differing from the positive clause below. The meaning is, "when it ceases to bear," for the branch could not remain in the true Vine without bearing. **Fruit.** Especially of Christian work, but referring also to the "fruits of the Spirit," the Christian graces. **Cleanseth.** That is, "prunes it;" the word anticipates the "clean" in next verse. The vine especially needs pruning! The stricter translation of this clause would run, "All that beareth fruit, he cleanseth it." "St. John loves to look on the totality of Christians when he thinks of them as they should be. Comp. chap. 17. 2, 24." (M.) Moreover, Heb. 5. 8, suggests that the Son himself in his human life needed this "cleansing" from the infirmities, not the sins, of human nature.

3. Clean. And yet in daily need of further cleansing. The *ye* is emphatic, bringing out their representative position as the first of an endless succession. **Because of the word.** The revelation of God in Jesus was the origin, not merely the instrument ("through" in Authorized Version) of their cleansing; it had originally united them with Christ, and so made the cleansing possible. There is, of course, a close reference to chap. 13. 10.

4. Except. By an ellipse common in Greek we must read this, "and cannot bear fruit at all...except." Comp. chap. 5. 19; Luke 4. 26, *sq.*; Gal. 2. 16.

5. The truth is repeated to emphasize the personal application, and the fact that no casual and temporary union with Christ will suffice; it must be a permanent "abiding." **The same.** "He, and he only." **Much.** The responsibility of the fruit-bearing rests with the Vine, if the vital union is maintained, and so the vintage must be great. **For apart from me.** The proof is the converse of the statement just made. The word "do" in Greek means also "produce" fruit, so that there is no violent transition, while the wider word suggests the universal applicability of this principle.

6. Abide not. The symbol falls out of prominence here, returning in the next clause. Literally, this runs, "he was cast out"—from the vine the moment the vital union ceased—"like the branch"—the severed branch of the parable—"and withered." **They gather.** The same impersonal plural as in Luke 12. 20, the agent not needing to be set forth in the parable. **Burned.** Comp. Heb. 6. 8. The wood of the vine is of no use for any other purpose. The thought was familiar in the teaching of the Baptist, repeated earlier by our Lord (Matt. 3. 10; 7. 19).

7. Here the figure is finally dropped, except for the mention of fruit. **Abide.** Literally, "shall have abode," the change of tense indicating that the establishment of a prior condition is enforced. **Ask.** The "if" clause just preceding expresses exactly what is meant by "in my name," so that

this command is identical with that in chap. 16. 24. The asking is unlimited, simply because the "will" of the believer will absolutely coincide with the purpose of Christ, and he cannot therefore ask any thing which Christ must refuse him for his own good. His prayers, in fact, will be echoes of the "sayings" of the Lord which "abide in him" in order that they may be used in prayer.

8. Adopting the better attested reading of the margin, we may translate: "In this was my Father glorified, that ye may bear much fruit and become my disciples." The manifestation of God was made in the union between Christ and his members, described in the preceding verses. The purpose of this manifestation was that they might abound in Christian work for others, and for themselves win the privilege of daily learning from Him who was meek and lowly of heart, daily "becoming" his disciples for some fresh lesson.

9. This verse tells us that the sap of the Vine is love. **I also loved.** So read in each case. The Lord speaks here as lying in the past. **Abide.** Explains the abide of verse 4. The element of union is emphatically described as "the love that is mine," a phrase found only here, but answering to "a peace that is mine" (chap. 14. 27), "the commandment that is mine....the joy that is mine" (verse 11, *sq.*), etc., all which appropriate the attributes to Christ as peculiarly and essentially his own. "His love" is not only his love to men; it is the very principle of love itself, which in him became incarnate.

10. The exact counterpart of chap. 14. 15: "Love assures obedience, obedience assures love" (W.). Note how practical real love is. We must love with the heart, but it must be also with "all the life and all the mind and all the strength;" not only emotion, but a devotion of life, intellect, energies of every kind.

11. What the Lord's "joy" was Heb. 12. 2, strikingly explains. It is the joy of perfect self-sacrifice, the loftiest passion that can ever enter a human heart. Their joy, including all the elements of true human joy, would be "fulfilled," completed, by the infusion of this divine element of love and self-surrender.

12. The "new commandment" of chap. 13. 34, is repeated to show whence the inspiration of this self-sacrifice is to come. Not as isolated reformers, liable to constant discouragement from their sense of loneliness, but as members of a band linked together by the strongest possible tie and inspired by the memory of a perfect Example, they are to go forth to the struggle confident of success.

13. No one. So read for "no man," which risks a false emphasis. The word "man" does not occur in this verse. The words are a proof of the immensity of the love with which he loved them, the model of their love to one another.

Comp. 1 John 3. 16. The emphasis is on "lay down his life." The disciples are called "friends" from his stand-point rather than theirs. They are the men whom he loves. He called them so before (Luke 12. 4). They inherit the title of the Father of the Faithful (Isa. 41. 8; Jas. 2. 23). Rom. 5. 8, describes the converse—Christ's death for sinners. Here it is spoken of in its inspiring influence upon redeemed and faithful men.

14. Ye. Emphatic, assuring them of their right to the name, conditional on obedience. The close of the verse is better read "that which I am commanding you," the command being one solid whole.

15. Bond-servant (margin). Our Lord had often used this name of them in his parables, and they still proudly accepted it for themselves, the greater including the less. See the opening of most of the epistles. In verse 20 he uses it of them again. The present reference is especially to chap. 13. 16. **Knoweth.** There is no community of purpose; the slave does his part without interest or intelligence. The Christian not only knows what he himself has to do, but he is enabled to understand much of the nature of God's purposes therein. For Jesus "made known" to his followers as much as man could know of the redemptive plan. **Heard.** The tense points back to the period when Father and Son communed of the mission which should save the world. To represent it as a single occasion is a concession to human language.

The Lesson Council.

Question 1. What is Christian fruitfulness?

The "fruit" which glorifies God (verse 8) is Christ-like character and conduct, fostered and cultivated first in self, and then in others to whom our example and our word appeal with success. Or, it consists, 1. In such holy tempers of mind and heart and will as render the subject like to Jesus Christ in that regard (Gal. 5. 22). 2. In such word and deed as give expression to this inward life and disposition (Matt. 7. 20). 3. In the multiplication of such character beyond the individual subject. (Rom. 1. 13).—*Salem B. Town, D.D., Greenecastle, Ind.*

The figure of the vine furnishes a beautiful emblem of the believer's union with Christ. As the Saviour himself puts it, "I in them, and they in me." Or, as Paul describes the same fact, "Your life is hid with Christ in God." From this vital union with Christ flow the impulses and elements of his wondrously fruitful life. "For us to live is Christ." As the flower exhales its fragrance at the bidding of the life-principle in the plant, so our life breathes forth the winsome fragrance of the Christ-life, if we abide in him. Christian fruitfulness in its highest sense, therefore, is the

reproduction of the Christ-life in the believer.—*Rev. Robert Watt, Milford, Del.*

The starting-point of Christian fruitfulness is the revelation of the divine Christ to the human consciousness. From this indwelling Saviour there is brought forth all the products of a divine life, such as was seen in him when he lived among men, modified only by the difference of the organisms through which this divine life operates. Out of this relation to Christ there will be "fruit unto holiness, and the end everlasting life." Christian fruitfulness is what the inward divine life produces rather than the amount of work wrought out by human forces.—*Rev. W. H. Tibbles, A.M., Kings, Ill.*

Christian fruitfulness relates to the condition of the heart, the closeness of one's connection with Christ, and the grasp of suitable methods of Christian work. In Acts 11. 24, we learn what was the spiritual condition of Barnabas, so that by him "much people was added unto the Lord." It is not the occasional word or act producing fruit, but a productiveness of the heart and life which multiplies these results indefinitely. Not simply fruit on a branch here and there, but abundant fruit on every branch. A condition of fruitfulness will allow of purging. Then we shall be conscious of the indwelling fruits of the Spirit, and effectiveness in Christian service will attend the outward life.—*Rev. F. K. Stratton, East Saugus, Mass.*

Analytical and Biblical Outline.

The Branches of the Vine.

I. LIVING BRANCHES.

I am the vine. v. 1.

Every branch in me. v. 2.

"Christ liveth in me." Gal. 2. 20.

"Dwell in your hearts." Eph. 3. 17.

II. PURIFIED BRANCHES.

He purgeth it....ye are clean. v. 3.

"Chastening.... grievous.... fruit." Heb. 12.

11.

"Glory in tribulations." Rom. 5. 3.

III. ABIDING BRANCHES.

Abide in me.... in the vine. v. 4.

"He abideth in us." 1 John 3. 24.

"Walk, even as he." 1 John 2. 6.

IV. FRUITFUL BRANCHES.

Bringeth forth much fruit. v. 5.

"Fruits of righteousness." Phil. 1. 11.

"Israel shall blossom and bud." Isa. 27. 6.

V. BELOVED BRANCHES.

So have I loved you. v. 9.

"He laid down his life for us." 1 John 3. 16.

"Loved them to the end." John 13. 1.

VI. OBEDIENT BRANCHES.

Keep my commandments. v. 10.

"He it is that loveth me." John 14. 21.

"Dwelleth in him." 1 John 3. 24.

VII. UNITED BRANCHES.

Love one another. v. 12.

"Walk in love," Eph. 5. 2.

"As touching brotherly love." 1 Thess. 4. 9.

Thoughts for Young People.

Lessons from the Vine.

1. *Fruit-bearing is our business as Christians.* God wants no empty branches.

2. *Only the branches need pruning;* the true vine needs none. Christ's life is perfect and pure. We are the ones who are sinful.

3. *Pruning is not punishment.* It is loving care. God prunes the fruit-bearer that he may bear more.

4. *There are branches on every vine that do not bear.* They are cast forth. Let us heed the solemn warning.

5. *Blessed is the man whose delight is the law of the Lord,* for he "bringeth forth fruit in his season," and "whatsoever he doeth shall prosper."

Lesson Word-Pictures.

BY REV. E. A. RAND.

A noble vine, its tendrils sweeping gracefully down, clothed with foliage, decked with clusters of fruit, falling like the rich drapery of the high-priest's robes with their wealth of ornament. What a picture of life, fruitfulness, blessing to all who come to it!

All kinds of branches; some with a thrifty look, lifting fruit just forming, or drooping with their purpling clusters, while other branches are dying, perhaps dead, brown, withered, scrawny, useless.

And hark!

I hear the step of the vine-dresser. I catch the flash of his sharp pruning-knife. How swiftly it descends upon the deficient branches! Its sharp edge will be felt in our loss of property, the ravages of disease, the death of friends. How the severed limb bleeds! And yet there will be new buds, a healthier growth, a greater fruitfulness. But notice that foolish branch! Just separated from the vine, it is trying to live by itself! It has the semblance of a hopeful fixture. Its leaves are still green. Its extremity is inserted in the soil. There are no roots, though, and it can make none. It will soon wither. As for any developing cluster, it will die. Foolish branch, away from the vine. It dreams of life, but there will only be death.

But hark again!

It is the step of the vine-dresser returning. He looks at that pretentious but hopeless branch.

"Only fit for the fire!" he murmurs, and tosses it upon the bonfire-pile. At the evening hour there will be clouds of smoke rolling up from this heap, while the scarlet flames flash gloomily amid the darkness.

But notice that thrifty branch on the vine! Does it know how comely it is? Fruit everywhere upon its tendrils, reddening clusters, pulpy growth, rich harvest. O, how it honors the vine! What a goodly name it brings to the parent stem! How men desire that the roots of this vine may run all through their lives and send up shoots there! How the goodly grape-clusters of temperance, honesty, charity, courage, and self-denial honor that goodly Vine, the Lord Jesus so holy, self-devoted, fearless, loving, sacrificing!

And will not the branches, the men and women of the Lord Jesus, strive to maintain and confirm their union with the Vine? Will not the disciples strive to abide in the love of their divine Master?

The Saviour is talking about his love for the disciples. Has it not been pictured, expressed, told by the way-side, in the wilderness-hunger, on the sea in the storm, in the hour of suffering and dying? Will they not love one another? He is referring to a man's greatest love, proved by death for friends. He is anticipating his own great sacrifice on Calvary. He is calling them not servants, but friends. They see a picture of some pretentious, ostentatious lord. He lies alone on his banquet couch, or he sits solitary on a throne. Servants bow before him, wait upon his nod, run to do his bidding. They stand in the silence of a great awe, or move and give signs of life only as he bids. His frown is a sentence. His smile is a fortune. This picture is not that which the Saviour emphasizes. It is a circle of friends grouped together and he in the midst of them, their loving center. They recline side by side at the same table, or walk together in the same path. They talk in freest tones. They rejoice with one another, or they lean upon one another, and, bending over the same grave, sorrow together. O thou great Friend, make us fruitful branches on thy Vine! Utter in our ears the sweetness of thy benediction, and in the shadow of thy cross help us to live and dare; to do and die!

By Way of Illustration.

BY JENNIE M. BINGHAM.

"Abide in Me." The problem of the Christian life is simplified to this: To abide in Christ, to be in position, that is all. Much work is done on board a ship crossing the Atlantic. Yet none of it is spent on making the vessel go. The sailor but harnesses his vessel to the wind. He puts his sail and rudder in position, and, lo, the miracle is wrought. All the work of the world is merely a taking advantage of energies already there. God gives the wind and the water and the heat; man but puts himself in the way of the wind, fixes his water-wheel in the way of the river, puts his piston in the way of the steam, and so, holding himself in position before God's Spirit, all the energies of omnipotence course within his soul.—*Drummond.*

Verses 5. Mars and Venus are bright in the evening sky, because they revolve very near the sun. Stupendous Saturn and Neptune make no show in the heavens on account of their remoteness from the light-giver. A very humble Christian may be a burning and a shining light in the community if his heart-orbit lies close to Jesus. Do you wonder why it is that sometimes you are powerless to win souls to the Saviour? It may be because you are living so far away from God that you are spiritually unmagnetized, and have lost all connection with the almighty source of strength.—*Dr. T. L. Cuyler.*

"So have I loved you....keep my commandments." Going into a large manufacturing establishment, you will see a large shaft running the whole length of the building. To this are attached wheels and bands, knives, saws, and chisels, and by these an immense amount of mechanical work is done. Where is the secret power which makes this machinery do the work of five hundred men? The answer is easily given. It is steam. Let the steam go down and all becomes as silent as the grave. So is the love of Christ the motive power which puts all the machinery of Christianity in operation.—*C. M. Temple.*

"I have chosen you." God draws his people, not with force as mere machines, but by gracious invitations. How was Jacob drawn into Egypt? He was made to feel the pressure of a grievous famine; he was informed that there was plenty of corn in Egypt, and that his dearly beloved Joseph was lord of that land, had provided for his conveyance, and at the end of the journey all the good of Egypt's land should be his. Did he need after this to have a chain fastened round him to be dragged into Egypt? No; all that he needed was faith to believe the tidings. Thus God draws sinners.

The Teachers' Meeting.

Call attention to the *time*—near midnight, just before the agony....The *place*—perhaps passing down the vine-clad slopes of Mount Zion, under the light of the moon....The *persons*—Christ and his disciples; how many were there with him? Where was the twelfth?...What this lesson reveals concerning Christ....What this lesson shows as our duty....What it shows as the privileges of disciples: 1. Union with Christ. 2. Training. 3. Fruitfulness. 4. Power in prayer. 5. The love of Christ. 6. Christian joy. 7. Christian fellowship....Or, as suggested by *Illustrative Notes*, draw out teachings concerning the vine and the branches. I. Christ, the Vine, is: 1. The Giver of life (verses 1-7). 2. The beloved Son (verses 8-10). 3. The loving Friend (verses 11-15). 4. The divine Teacher (verse 16). 5. The Master of disciples. II. Christians are: 1. Living branches.

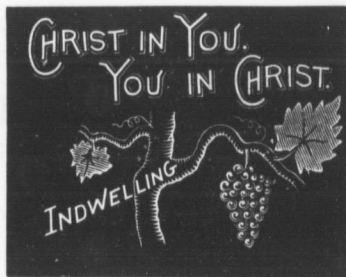
2. Fruitful branches. 3. Loving branches. 4. Joyous branches. 5. Obedient branches.

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Blackboard.

BY J. B. SHIPPS, ESQ.



The illustration of the vine, the branch, and the fruit is shown on the blackboard. Review the points of the lesson, using the illustration to make plain the teaching of the close union between the branch and the main stem. From the vine the branch receives its life, strength, and fruit-bearing power. Call attention to the word "indwelling." Abiding in Christ, being in close communion with him, receiving from him spiritual strength and life. Erase the part of the branch near to the vine. Explain how the separated vine would die, for without the vine the branch could do nothing. Join them together again. Read verse 7. Speak of the blessed result of union with Christ.

COLORS.—Vine, brown, tinted with red; grapes, purple, with white lights; leaves, green.

Primary and Intermediate.

BY MARTHA VAN MANTER.

LESSON THOUGHT. *Fruit for Christ.*

Objects. A fine bunch of grapes; a living branch; a withered branch.

Time and Place. The last night of our Lord's life, in the upper room at Jerusalem. Picture the

supper-table, and the disciples clustered about Jesus, listening to his words.

The Vine and its Fruit. Show the bunch of grapes. Tell that in the land where Jesus lived there were many vineyards, or fields of grapevines. There were men to take care of the vineyards; they were called husbandmen. They tended the vines carefully, cut off sickly branches, and pulled off the leaves which shut the sunlight away from the fruit. All this care was given so that the vine might bear plenty of rich, good fruit. Hold up the withered branch by the side of the bunch of grapes. Ask if children think such a branch could bear such fruit. Show the living branch. What makes the difference between the two? Teach that the life is in the vine. The branches which get away from the vine lose their life and can bear no fruit. Only good branches, which have the life of the vine in them, can bear good fruit.



The True Vine. [Print on the board, "I am the vine."] Jesus said these words to his disciples, and to us. He meant that he was like the vine which has the life in it for all the branches. [Print, "Ye are the branches."] What ails this dead branch?

Yes, it was cut off from the vine. It could get no more life, and so it died. What will become of this branch which looks so green and beautiful now? It will wither and die too, because the life can no longer flow into it.

[Sketch rapidly, as you talk, a vine with branches, leaves, and fruit. If you do not feel that you can draw in the presence of the class, have a picture already on the board, covered until you need to use it.]

The Branches. We will name this branch "Mary," and this "Willie," and this large, strong one "Henry." Here is a tiny one that we will name "Clara." Jesus knows the names of all his little branches. He is watching them every day to see if they are alive and healthy and bearing fruit. I am going to tell you about some of these branches, but I shall not tell you the names of the branches about which I tell you these true stories.

A nice, strong-looking branch grows on this vine. What large, beautiful leaves it bears! This branch loves to make a show and to seem to be what it is not. "I wouldn't put just a penny in the missionary box," says this little branch; "see, I've brought a half-dollar!" But this same boy would not give his orange to a poor sick boy or deny himself to put pennies in the missionary box. You do not see any clusters of nice fruit on this branch. No, there are only leaves.

This is a plain, poor-looking little branch. You do not think it can bear fruit. But in a poor

home, where there is a tired mamma and a hard-working papa, this little living branch of the true Vine, Jesus, is all the time bearing beautiful fruit of loving words and helpful deeds! Jesus hears and sees it all, and he keeps the branch alive with his own strong, sweet life!

[In some such way help the children to see that right tempers and acts are the fruit of which Jesus speaks.]

Practical Lessons. How may we be sure that we are bearing fruit? Print "Abide in me." This is what Jesus says. What is it to "abide" in Jesus? Read verse 10. Love, trust, obey Jesus.

Pride, anger, selfishness, all that is wrong, help to cut branches off from the Vine. If we stay close by Jesus—abide in him—he will help us to get rid of these ugly things.

OPTIONAL HYMNS.

No. 1.

All for thee.
O holy Saviour.
My Jesus, as thou wilt.
Since Jesus is my friend.
Seeds of promise.

No. 2.

All are mine.
The banner of the cross.
Jesus, only Jesus.
Trusting in Jesus.
Give me the Bible.
The leaves of life.
I am resting.

The Lesson Catechism.

[For the entire school.]

1. What does Jesus say he is? "**I am the true vine.**"
2. What does he tell us to do? **To abide in him.**
3. What shall be the result of abiding in Christ? **Much fruit.**
4. What does Christ call those who obey him? **His friends.**
5. What is the GOLDEN TEXT? "**Herein is my Father glorified,**" etc.

CATECHISM QUESTION.

24. Does God care for you?
I know that He cares for me, and watches over me always by His Providence.
25. What is the Providence of God?
The Providence of God is His preservation of all His creatures, His care for all their wants, and His rule over all their actions.

A. D. 30.] LESSON VI. THE WORK OF THE HOLY SPIRIT. [Nov. 8.

GOLDEN TEXT. He will guide you into all truth. John 16. 13.

Authorized Version.

John 16. 1-15. [Commit to memory verses 13, 14.]

1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you sorrow hath filled your heart.

7 Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you

Revised Version.

- 1 These things have I spoken unto you, that ye
2 should not be made to stumble. They shall
put you out of the synagogues: yea, the hour
cometh, that whosoever killeth you shall think
3 that he offereth service unto God. And these
things will they do, because they have not
4 known the Father, nor me. But these things
have I spoken unto you, that when their hour
is come, ye may remember them, how that I
told you. And these things I said not unto you
from the beginning, because I was with you.
5 But now I go unto him that sent me; and none
6 of you asketh me, Whither goest thou? But
because I have spoken these things unto you,
7 sorrow hath filled your heart. Nevertheless I
tell you the truth; it is expedient for you that I
go away: for if I go not away, the Comforter
will not come unto you; but if I go, I will send
8 him unto you. And he, when he is come, will
convict the world in respect of sin, and of
9 righteousness, and of judgment: of sin, because
10 they believe not on me; of righteousness, be-
cause I go to the Father, and ye behold me no
11 more; of judgment, because the prince of this
12 world hath been judged. I have yet many
things to say unto you, but ye cannot bear them
13 now. Howbeit when he, the Spirit of truth, is
come, he shall guide you into all the truth: for
he shall not speak from himself; but what things
soever he shall hear, these shall he speak: and he
shall declare unto you the things that are to
14 come. He shall glorify me: for he shall take
15 of mine, and shall declare it unto you. All
things whatsoever the Father hath are mine:
therefore said I, that he taketh of mine, and
shall declare it unto you.

TIME.—A. D. 30, Thursday night, the night before the crucifixion. **PLACE.**—Jerusalem; the upper room where the feast was kept. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The mission of the Spirit.

HOME READINGS.

- M.* The work of the Holy Spirit. John 16. 1-15.
Tu. Promise of the Spirit. Joel 2. 28-32.
W. Prophecy fulfilled. Acts 2. 14-21.
Th. The Spirit's teaching. 1 Cor. 2. 9-16.
F. The Spirit's intercession. Rom. 8. 23-28
S. Fruit of the Spirit. Gal. 5. 22-26.
S. The Spirit of truth. John 15. 17-27.

LESSON HYMNS.

No. 21, New Canadian Hymnal.

Come, Holy Ghost, our hearts inspire.

No. 20, New Canadian Hymnal.

Holy Spirit, faithful Guide.

No. 19, New Canadian Hymnal.

Come, Holy Spirit, heavenly Dove.

DOMINION HYMNAL

Hymns, Nos. 113, 114, 115.

QUESTIONS FOR SENIOR STUDENTS.

1. The Absent Saviour, v. 1-6.

What was the purpose of our Lord in uttering this farewell discourse which is so fully reported by John?

What was meant by putting one out of the synagogue?

Explain "doeth God service" in verse 2.
 What is the real cause of persecution? (Verse 3.)
 What purpose had Jesus in foretelling these evils?

What did Jesus say of his departure? (Verse 5.)
 By whom was he sent? (John 13. 8.)

What caused the sorrow of his disciples?

2. The Present Comforter, v. 7-15.

How would Christ's departure benefit them?

Who is the Comforter? (John 14. 17.)

Why is the Holy Spirit called by this name?

Of what is the world to be reproved?

What reason for each reproof?

How will the Comforter aid the disciples?

How will he glorify the Son?

By what authority does Jesus promise this?

What has Christ's "going to his Father" to do with righteousness?

Who is the "prince of this world?" (See John 30. 31.)

What has his judgment to do with men?

By what means does the Holy Spirit teach men?

Has he taught us?

Practical Teachings.

Where in this lesson are we shown—

1. Jesus Christ as our best friend?
2. The Holy Spirit is our best teacher?
3. The work of the Holy Spirit?
4. The hope of the true disciple?

Hints for Home Study.

Search for other names of the Holy Spirit, of which the Bible gives many. Write out a list of them for your teacher.

The work of the Holy Spirit as shown in Scripture: Gen. 1. 26, 27; Job 34. 34; Dan. 4. 35; 1 Cor. 12. 6, 11; John 3. 5, 6; Acts 2. 24; 1 Pet. 3. 18; 2 Tim. 3. 15; 2 Pet. 1. 21; 1 Cor. 12. 8; Matt. 12. 28; Luke 11. 20; Acts 13. 3, 4; 20. 28.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Absent Saviour, v. 1-6.

Why had Jesus talked with his disciples?

Of what trials did he warn them?

Why would these persecutions come?

Why had they not been before spoken of?

Where was Jesus now going?

How were the disciples affected by what they heard?

2. The Present Comforter, v. 7-15.

Why was it better that Jesus should go away?

Who is the Comforter? (John 14. 26.)

What would the Comforter do for the world?

Of what sin had the people been guilty?

Why the reproof of righteousness?

Why of judgment?

Why did not Jesus speak more freely?

How would the Comforter aid the disciples?

How would he glorify the Son?

By what authority did Jesus promise this?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That the world is the Christian's worst foe?

2. That Jesus is the Christian's best friend?

3. That the Holy Spirit is the Christian's best teacher?

Home Work for Young Bereans.

Find the story of a man cured by Jesus who was put out of the synagogue.

Find an occasion before this when the Jews tried to kill Jesus.

Find the case of a man, who afterward became an apostle, who thought that when he killed Christians he did God service.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus say he was going? **Back to God.**

Why did he go away? **It was best that he should.**

Whom did he promise to send? **The Comforter.**

Who was the Comforter? **The Holy Spirit.**
 Of what would the Comforter tell the world?
Of sin, righteousness, and judgment.

What is the sin above all others? **Not believing Jesus.**

Who is the only righteous One? **Jesus.**

Who will judge Satan, the prince of this world?
Jesus.

Who will guide disciples into all truth? **The Spirit of truth.**

Of whom does he bear witness? **Of Jesus.**

Why could not the disciples understand Jesus's words?
The Spirit had not come yet.

What did Jesus say the disciples would have?
Sorrow.

What did he know would make them sorrowful?
His death.

What did he say their sorrow would be turned into?
Joy.

What would make them joyful?
His resurrection.

Words With Little People.

Jesus knew that it would be easy for little feet to miss the heavenly way.

So he sent a Guide to lead in the right way.

Do you know him? Have you heard his voice?
The Holy Spirit! "He will guide you into all truth."

Whisper Motto.

"Lead thou me."

General Statement.

Jesus saw that his disciples were filled with sorrow by his forewarnings. He promised them that they should not be left alone. From the land to which he was going, from the Father's holy presence, he would send them an Advocate. This Advocate or Comforter was to be, not a mere memory of his own teachings, but a Spirit, who should abide in their hearts. He should have a double mission—to the disciples and to the unbelieving world. To Christ's friends he should bring divine guidance, encouragement, and illumination of mind; to the world he should bring conviction of the sin of unbelief, the worthlessness of self-righteousness, and the judgment at God's bar of the "prince of this world." This coming Comforter was to supply our Lord's own place as the guide and teacher of the apostles; for what their Master could not teach, because they were not ready to hear, the Spirit would impart as soon as they should be able to bear it.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. These things. These farewell discourses. **Should not be offended.** Or, "be made to stumble." The disciples must soon tread the stoniest, thorniest path ever marked out for men; and they must tread it alone. Eagerly they listened to learn how not to stumble.

2. Put you out of the synagogues. Excommunicate you. This prophecy was full of terror to the eleven Jews who listened. The disgrace of expulsion from church membership is now dreaded, but it is small compared with the punishment which, even in its lightest form, kept the condemned person away from intercourse with his fellows—even from his wife and child—for thirty days; while the severest form was "a perpetual exclusion from religious meetings and all fellowship of God's people."—*Elliott*. **Doeth God service.** "Offereth service to God."

3, 4. They have not known. They failed to recognize. **The Father.** Our Lord's favorite title for God. **Nor me.** Jesus went to his grave utterly misapprehended, and ascended to the Father only partly understood by a very few. **Ye may remember.** "Even their persecution would by this means strengthen their faith."—*Watkins*. **I said not . . . because I was with you.** "Hitherto he had been the main object of attack; soon they will have to bear the brunt without him, and it is now necessary that they should be forewarned."—*Rummer*.

5. I go my way. In less than twenty-four hours he would be gone! **To him that sent me.** We are apt to consider death as the foe that tears us from our friends on earth; Jesus looked upon it as the messenger that led him to his Father. **None of you asketh me.** They had asked this very question (chap. 13. 36; 14. 5), but they had asked in a spirit of alarm for themselves, not of love to their Master. *Elliott* paraphrases thus: "Your thoughts are not with me; it is to you as nothing that I am about to return to him that sent me." (1) *Let us see the glory beyond the grave.*

6. Sorrow hath filled your heart. The thought of their own immediate loss crowded out the thought of his gain and of the benefits coming

to all the world by his departure. (2) *By faith sorrow may be turned into joy.*

7. I tell you the truth. The emphasis is upon I. "I, your Master, I, who, knowing all, am about to leave you; I tell you this as a truth and as a comfort." **The Comforter will not come.** The word "Comforter" is in Greek *paraclitos*, which means an Advocate; one who gives aid and support. It here refers to the Holy Spirit of God, who comes to the Church of Christ to give to all what an incarnate God would give to only a few—the light of his presence. **I will send him.** Doubtless, in their ignorance they would have chosen the continued presence of their Master; but (3) *It is well for us that God gives us not what we desire, but what we need.*

8. And when he is come. "He, when he is come." The Spirit is a person, not a mere emanation. **Will reprove.** Better, "Will convict." **The world.** In the writings of John he never refers to Christians. To the world the Spirit comes as a convicting judge; to disciples as a consoling friend.

9. Of sin. Matthew Henry, on this passage, says that the Spirit convicts men of the fact of sin, of the fault of sin, of the folly of sin, of the filth of sin, of the fountain of sin (our corrupt natures), and of the fruit of sin. **Because they believe not on me.** The great sin of mankind is want of faith in him who alone can save them from all sin. (4) *Let us beware how we neglect him who is our only hope of salvation.*

10. Of righteousness. The Spirit first shows a man that he is a sinner; then directs him how to be made righteous in the sight of God. **Because I go to my Father.** That is, our righteousness is not in our own morality or goodness, but in him who stands before the Father as our representative. **And ye see me no more.** The departure of Christ, over which his disciples were mourning, was the means of bringing them their highest blessing. (5) *Often our sorrow becomes the instrument of our greatest good.* (6) *The only way in which a sinner can become a saint is through the righteousness of Christ.*

11. Of judgment. The Spirit comes to open

men's eyes; this outward life is not the real, and material objects are not the valuable; the real life is spiritual, and durable treasure is in heaven. The world of flesh is under condemnation, and its prince, Satan, is destined to be cast out. Master of the world as he is, he has been judged by a higher power, and is to be thrown down from his high seat. (7) *How worthless are the aims for which men live when viewed by the light of the Spirit of God!*

12, 13. Ye cannot bear them now. There were many things which the disciples could not comprehend until Christ had died and risen, such as the doctrines of atonement and of salvation for Jew and Gentile upon equal terms. (8) *The wise teacher shows tact not only in giving, but in withholding knowledge.* **When he.** Notice that again the pronoun is not *it*, but *he*, implying a personal Spirit. **He will guide you into all truth.** A weighty statement, which will be verified if we consider how narrow the range of spiritual knowledge enjoyed by the apostles during the life of Christ as compared with that when the epistles of Paul were written. A careful study of the Acts will show the gradual enlightenment of the Church from a primary knowledge in the

earliest days to far higher intelligence. The commonplace Christian of to-day knows more of spiritual truth than any apostle knew at the hour of the ascension. **Not speak of himself.** Rather, "from himself," by his own authority or in his own name. **Things to come.** The plans of God with reference to his Church, the universality of the Gospel, the second coming of Christ, and the truths concerning the future life are among "the things to come" unfolded by the Spirit. (9) *Let us keep our ears open to the voices from the throne.*

14, 15. He shall glorify me. The coming of the Spirit would not lessen the honor of Christ, but increase it. Note, for example, how much more clear are the declarations of the exaltation of Christ and his divine nature in the later epistles, as Colossians, Philipians, and Hebrews, than in the earlier gospels. **He shall receive of mine.** He shall take the knowledge relating to the Son, and shall impart it to his disciples. **All things that the Father hath are mine.** For every statement in Scripture concerning God we can find a similar one concerning Christ. Every attribute belonging to the infinite Father belongs to the Son—his eternity, omnipresence, omniscience, omnipotence, and all the rest.

CAMBRIDGE NOTES.

The discourse reaches its climax here in the promises which strengthen the little band of missionaries for the work of evangelizing the world. They have been exhorted to "bear fruit," and to obey their Lord without regard for opposition. This opposition is now more forcibly painted as the duty is enjoined of "bearing witness," telling their wonderful story to all, be they willing or unwilling hearers. So the Master assures them that he knows all; it is all provided for in his plans. And despite opposition they shall conquer in their suit against the evil world. For they will not have to plead their own cause; an Advocate shall speak for them with a power so overwhelming that the prisoner at the bar shall be silenced, convicted, though not convinced, persisting in evil no longer because it bears the semblance of good, but because it is evil undisguised.

Verse 1. These things. The discourse has several times been interrupted by a recapitulatory clause beginning thus. Here it seems to describe the whole preceding argument. The burden had been that Jesus was departing and they must take his place before the world. He has told them this that they might not "be made to stumble" when all came to pass, so strangely differing from the conceptions which as Jews they cherished so obstinately. The national renunciation of Messiah by those whose very existence was bound up with Messianic promise was naturally a tremendous difficulty to Jews, who thought prophecy prom-

ised a Conqueror received by Israel with enthusiastic loyalty.

2. Synagogues. Comp. chap. 9. 22; 12. 42. We cannot in the least realize what a fearful trial excommunication from the visible Church must have been to these loyal Israelites. Christ's servants have often to bear the same reproach in our country and time—cast out as schismatics and outsiders by latter-day Judaizers, who think the Church is stamped as genuine not by the works of the Holy Spirit, but by the possession of a triple ministry of bishops, priests, and deacons. **The hour cometh.** The phrase recalls so many used by Christ about the events in his own life. Even this extremity of malice and fanaticism was provided for in the divine plans. **Whosoever.** Gentiles as well as Jews. **Think.** Honestly, as St. Paul, or sometimes in a heart willfully blinded. **Service.** The word denotes an act of worship. Comp. especially Rom. 12. 1. Hence the appositeness of the quotation from the Talmud: "Every one that sheds the blood of the wicked is as he that offereth an offering."

3. Have not known. Better, "knew not," or "did not recognize." When Jesus came they did not recognize the God of their fathers incarnate in him, and this showed that they had really never known God.

4. But. To return to the statement of verse 1, which is here expanded. **I said not.** Jesus had predicted his suffering and death repeatedly from

the first. But he had not revealed it in the light which he now sheds on the future—his departure a necessary part of his mission; his disciples to share his trials and take his place; the Paraclete to come as the abiding power of Christ's servants for all time. Such truths the disciples would not have understood, and the Lord's presence with them supplied their place. Now he is going, and it is time to speak.

5. None of you. The surface contradiction between this and chap. 13, 36; 14, 5, is so patent that we are evidently expected to look deeper. We can see that Peter's question laid but little stress on the "whither." He asks the destination to obtain the expected assurance that the departure is only for a time. The question is self-centered, concerned less with the Saviour's future than with their own loss. And so much has been revealed since that they might well have been moved to inquiry in the higher sense.

6. Had their thoughts been centered on him and his work they would have rejoiced at the departure which accomplished the object of his life. With delicate and tender reproof he reminds them that his departure is as necessary for them as for him.

7. I tell . . . I go. The pronoun is emphatic. In the next clause, **if I go not away**, the emphasis is changed, falling on the verb. **The Advocate will not come.** The negative is very strong, "will assuredly not." Why? Some reasons we may see, others belong to the mysteries of the divine nature which is useless and irrelevant for us to search into. The universal work could not be carried on under a visible, localized Head; it needed an omnipresent inspiration, invisible and spiritual. Again, the Spirit came not to bring a new revelation, but to quicken and realize the Gospel of Jesus. The twofold work of Jesus, his teaching and his atonement, were complete when he ascended, and the Spirit could not come before because the message he was to enforce was not fully delivered. **If I go.** Here a third verb, literally "journey," is used, deeper than "go away," or "depart" (verse 5); it describes the purpose and end of the departure. Having raised Manhood to the presence of God, in his likeness and image once more, Jesus sends the Spirit whose work is to draw men to the glorified Man.

8. Volumes may be written on verses 8-11, but we must be very brief. Note, first, the "He," the Holy Spirit, is not an abstraction or an influence, but a person. **Convict.** The key-word of the whole passage. Its New Testament use should be carefully studied, if possible in the Greek, as the English equivalents almost of necessity differ. A selection of passages will be useful: Chap. 3, 20; 8, 46; Matt. 18, 15; Luke 3, 19 (an unanswerable reproof); 1 Cor. 14, 24; Eph. 5, 11 ("show them

up"); 1 Tim. 5, 20; 2 Tim. 4, 2; Tit. 1, 9, 13; 2, 15; Heb. 12, 5; Jas. 2, 9; Jude 15; Rev. 3, 19. The word well suits the legal metaphor contained in the "Advocate's" name. He will arraign the world so powerfully as to reduce it to impotent silence. The word "convince" (A. V. margin) does not express the truth, for "the world" is a permanent adversary, which may be silenced and convicted but never turned to repentance, though individuals in it may be won to leave it. The context proves that "world" is not used here of humanity apart from Christ, but of it as opposed to him. **In respect of,** "The controversy had had three great heads. 1. Jesus had charged the world with sin, and it had charged him. 2. The world claimed righteousness, he set it aside for another ideal which he exemplified. 3. The world passed judgment on him and his; he passed judgment on it" (M.).

9. See chap. 9, 34, for the world's accusation; 8, 46, for his answer; 9, 39, *sq.*, for his accusation of the world. The suit will be decided against them, and the one damning sin which overwhelms all others is their refusal to believe in him. For this unbelief, showing that they could not recognize goodness when they saw it, convicted them of utter moral obliquity. They sinned through selfishness, enthroning their own will as the one standard of right. The Advocate began to accomplish this work in Peter's addresses after Pentecost, in which we can read the three counts of the great indictment pressed home with a power that shattered every miserable pretense of excuse, and left the world only the argument of force.

10. Christ's departure to the Father decided the controversy between the two ideals of righteousness. His miracles had proved that God was with him, but his ascension was a crowning proof. God therefore witnessed finally that the true righteousness was what he preached. Moreover, it was a righteousness lacking no element of perfection. His followers would "behold him no more," would need no further revelation—it was enough that they should realize what he taught. See Matt. 5, 20; 6, 1, 33; 23, 28; Luke 18, 9; chap. 5, 30; 7, 18; 8, 28, *sq.* Ceremonial observance was on the one side; on the other, unbroken obedience and habitual entire fellowship with the unseen Father. We hear the Spirit pleading this indictment in Acts 2, 33, 36; 3, 13, *sq.*, 17; 5, 30-32. **Behold me no more.** The word which emphasizes the finality of the truth assures the disciples that they will enjoy henceforth a higher, because a spiritual, fellowship with their Master.

11. The world condemned Jesus to death, but it was really condemning itself and its ruler. **The prince.** Comp. chap. 12, 31; 14, 30; Luke 4, 6; Eph. 2, 2; 6, 12. The world's sin gives the evil one this title. **Hath been judged.** Like

his followers (chap. 3. 18). The judgment is past, for the world had already condemned Jesus.

12. The "many things" concerning the passion were expounded by him after his resurrection. See Luke 24. 26, *seq.*, 44-47. The permanent record of this teaching is enshrined for us in the theology of Acts and the epistles.

13. Another supremely important passage, as the warrant of inspiration. The Spirit will quicken the memory and deepen the insight of those who have known and heard the Lord, so that they may present in permanent form the truths he revealed. Throughout this discourse the unique function of the apostles is brought out as the witnesses of Christ. They can have no successors in this capacity, for the truth was left behind in a perfect state by Jesus when he ascended, and no new revelation can come. Other men may arise equally holy, zealous, devoted, and successful, but this function of witnessing the deeds and words of Jesus belongs to them and their circle alone. Christian churches have presumed to claim authority for fresh revelations, despite St. Paul's solemn curse on all such attempts (Gal. 1. 8).

All the truth which Christ revealed. The Spirit perpetuates the characteristics of Christ's own person as shown in chap. 14. 6. He is the truth, and he "guides," literally, "points the way." Elsewhere (for example, Rom. 8. 2) he is called the life. **For.** The Spirit's work is therefore confined to the exposition of Christ's redemptive work. Jesus has already declared this absolute harmony between the persons of the Deity in reference to the Father and the Son. **Hear.** Another word most strongly showing the personality of the Spirit. **Are to come.** Or, "are coming." Every new condition to the end of time can be met with light from the Saviour's words, and it is the perpetual work of the Spirit to adapt those words to fresh needs. All history has been the comment on this promise. The "declare unto you" is solemnly repeated thrice to emphasize this cardinal feature of the Advocate's work.

14. Glorify. Manifest as he is. The Spirit reveals the Son even as the Son revealed the Father. **Take of mine.** The totality of Christ's life and work is a treasure from which the Spirit will dispense perpetually, selecting ever what is most applicable to each special need.

15. Jesus reminds them again that he is not limiting the Advocate's sphere by making him the Interpreter only of what he himself had been. For in him was all the fullness of the Father.

The Lesson Council.

Question 2. *Why is it necessary for Christ to be absent from his Church?*

Many reasons lie on the surface. 1. His absence swings the Church into the great circle of his prom-

ise, "Lo, I am with you always." This reveals to us not a local, but a universal Christ. 2. His absence furnishes us one of the strongest proofs of his divinity. Men are not greatly surprised when the cause leaps forward under the impulse of a visible presence. But when they see the royal march of Christianity through the centuries; when they see an absent leader holding his place in the thought and affections of his followers, with ever-increasing power, this is more than strange! No theory will fit the facts save one: "Truly this was the Son of God." 3. His departure made way for the Comforter. His coming meant the outworking of the Master's ideal—a spiritual kingdom propagated by purely spiritual means.—*Rev. Robert Watt.*

Christ must absent himself from his Church on earth in order to die, for which purpose he came into the world. If Christ had remained in the world in the form of man, he would have been believed on by those only who beheld him and his works, through the senses of the body. In this instance he would be the Saviour of a local and not a universal Church. Furthermore, a belief based on seeing does not lift the soul into the higher realms of spiritual life, like a belief without seeing. His going away was necessary in order to the coming of the Holy Ghost, who operates on the human consciousness in convicting the ungodly of sin, and guiding and comforting the believer.—*Rev. W. H. Tibbles, A.M.*

1. To teach all his disciples that his was not a temporal kingdom. 2. That he might be our advocate at the throne of God. 3. That he might give place to the fullest offices of the Holy Spirit on earth. When Christ had established his dispensation, had organized his Church, instituted the sacraments, and made an atonement for sin, his mission was completed. Then the Holy Spirit was to become more efficient and powerful in the earth than Christ in his bodily presence could be. The Holy Spirit could be in every place and with all people, as Christ could not. He could apply truth and work in the hearts of men as Christ in the flesh could not. Under the dispensation of the Spirit the redemption of our race is extending more rapidly than by the exclusive presence of Christ in the body.—*Rev. F. K. Stratton.*

1. His bodily absence from the Church at any particular place seems necessary to his spiritual presence in the Church in every place (Matt. 18. 20; 28. 20). 2. He went to give place to the Comforter, whose illumination and application of Christ's word and work are necessary, 1. To convince the world of sin. 2. To regenerate and sanctify believers. 3. To witness to them the work of grace wrought in them. 4. To guide them into an ever deepening and widening knowledge of that word and work.—*Salem B. Town, D.D.*

Analytical and Biblical Outline.

The Mission of the Spirit.

- I. TO COMFORT DISCIPLES.
I will send him. v. 7.
"Another Comforter... abide," John 14, 16.
"Comfort of the Holy Ghost," Acts 9, 31.
- II. TO CONVICT SINNERS.
Reprieve... of sin. v. 8.
"Guilty before God," Rom. 3, 19.
- III. TO ENCOURAGE BELIEVERS.
Of righteousness. v. 10.
"Jesus... made... righteousness," 1 Cor. 1, 30.
"The righteousness of God," 2 Cor. 5, 21.
- IV. TO WARN THE IMPENITENT.
Of judgment. v. 11.
"Will judge the world," Acts 17, 31.
"Satan as lightning fall," Luke 10, 18.
- V. TO ENLIGHTEN INQUIRERS.
Guide you into all truth. v. 13.
"Ye have an unction," 1 John 2, 20.
"Revealed them... by his Spirit," 1 Cor. 2, 10.
- VI. TO GLORIFY CHRIST.
He shall glorify me. v. 14.
"Shall testify of me," John 15, 26.
"Shall receive power," Acts 1, 8.

Thoughts for Young People.

Lessons from Christ's Departure.

1. *The departure of Christ from earth is best for us, for through it we gain strength by self-reliance.* The disciples were stronger in character after their Lord's return to heaven than while he was with them. Contrast Peter before and after the ascension of Christ.
2. *The departure of Christ was necessary because he has a work to do for us in heaven not less important than that on earth.* "I go my way to him that sent me," he said; and his way led him back to the Father, with whom he is our advocate.
3. *The departure of Christ was necessary, because it led to the presence of the Holy Spirit, who can be to all what a visible, physical Jesus could be to only a few.* We have a Comforter who comes to every believer.
4. *The departure of Christ was necessary because through the Spirit we obtain larger views of Christ and salvation.* How much more the disciples knew ten years after the ascension than they had known during Christ's life on earth.
5. *The departure of Christ gives us something to which we can look forward in his return, which will more than repay the waiting Church for his absence.*

Lesson Word-Pictures.

The Saviour is still talking to his disciples. They may be halting by the way, lingering in the

seclusion of some cluster of trees, or walking down through the valley; he talks to them faithfully, lovingly, and for the last time. The black shadows stretching forward out of the heart of to-morrow's mystery fall upon the sorrowful group and drape them. He, the great Master, is to be strangely taken; they, the dependent disciples, are to be left behind.

He talks to them plainly. He tells them of coming days of persecution. As he speaks they can see a synagogue. They can fancy themselves amid the gathered congregation. Every face turned toward them wears a frown. Every voice is ready to swell in denunciation. Every hand will be swift to smite. The elders, too, are scowling. And it comes, the expected uproar of dissent, raging through the synagogue, sweeping away the disciples, amid cries of "Kill! kill!"

The Master is now telling them these things, getting them ready for the future drawing nigh. He is going away. How can he leave them! Going away? When? where? how? No one says, "Whither goest thou?" No one seems to see the bloody way the Saviour must take. No one sees him sinking under the scourge, trying to drag his cross along, then hanging in unutterable pain and shame upon Calvary's tree. Why does not some one step up to him, speak words of tenderest comfort, and into his wounds pour precious sympathy? No; it is he, the Great-hearted, who comforts them. His soul yearns over them in their approaching solitude. Going away, he draws nigher yet, folds them to his tender bosom, and comforts them. And now he lifts before their shadowed faces the light of that gracious, wonderful truth of the Comforter. He can anticipate hours of sorrow, yea, to-morrow's sorrow, when they will go away from the cross, yet seeming to take it with them. The Comforter will lift on that weary load and grant them rest. He can anticipate the long, protracted waiting for the descent of a promised Power for their work, a weary supplication, when, lo, the weird blowing of a wind from heaven, the flashing of strange lights, the warbling of mysterious voices! The Comforter is there.

He can anticipate their lonely paths when they go out to preach Calvary's good news, when the city so unsympathetic becomes a desert; but, lo, in their hearts glows the sense of the companionship of the Comforter.

He can anticipate some hour of persecution, when the mob will be pressing after them; when the scourge will be falling on their naked backs; when a dungeon will receive them; but midnight will bring the sweet echo of a psalm of triumph breathed by the Spirit into their souls.

He can anticipate some hour of larger searching for the truth, when the Spirit, the Comforter, will open doors into heaven and bring them close to the infinite Father's heart. He can see them going out

to proclaim that truth, and the Comforter gives unusual power to the truth proclaimed by them.

Then the Saviour can anticipate some hour of suffering, losing, sinking, dying. Lo, the shadows part, and the Spirit comforts with rare visions of heaven's lighted windows and with echoing chants of heaven's singers.

O gracious mission of the Comforter, thou sympathetic bosom in sorrow, thou presence of light upon dark waters, thou sweet bond between heaven and earth!

By Way of Illustration.

Verses 1, 2, and 4. It costs something to be a Christian. I had a friend once who was fond of saying in prayer-meeting that the way to Christ was as easy as the way to market. As simple, yes! As easy, no! We do not appeal to the best in men in representing a Christian life as without cost. What costs nothing is worth—what it costs. One may have to give up ambition, pleasures, wealth, friends, life, for Christ's sake. Count the cost.—*Lyman Abbott.*

"We will soon root up this Christianity," said Caesar. "Off with their heads." The disciples were put to death; but the more they persecuted them, the more they multiplied, until at last men pressed to the judgment-seat and asked to be permitted to die for Christ. They invented torments; they dragged saints at the heels of wild horses; they laid them upon red-hot gridirons; they were sawn asunder; they were wrapped up in skins and daubed with pitch, and set in Nero's gardens at night to burn; they were left to rot in dungeons; the lions and bulls tore them to pieces in the amphitheater, and yet Christianity spread. The Roman power which had conquered the invincible Gaul and Briton could not overcome the feebleness of Christianity, for the weakness of God is mightier than men.—*Spurgeon.*

Verses 8. In times when wicked men held the high places of the earth a roll of drums was employed to drown the martyr's voice, lest the testimony of truth from the scaffold should reach the ears of the people. This is an illustration of how men deal with their own consciences, and try to drown with the roll of business and pleasure the truth-telling voice of the Holy Spirit.—*Arnol.*

When Daguerre was working at his sun-pictures his great difficulty was to fix them. The light came and imprinted the image, but when the tablet was drawn from the camera the image had vanished. Our want is the same—something that shall arrest and hold the fugitive impressions of truth. His great discovery was in finding the chemical which turned the evanescent into the durable. So does the Holy Spirit fix and hold the truth upon the hearts of men.

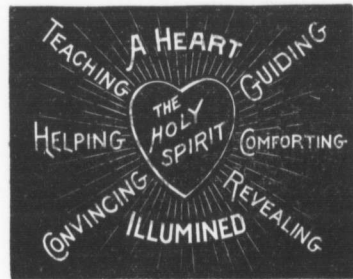
The Teachers' Meeting.

A word-picture of the scene—moonlight about midnight; a valley, with wall of Jerusalem on the left, and Mount of Olives on the right; twelve persons slowly walking up the valley; a low, quiet voice sounding out in the silence, while the eleven listen... Three themes: *Sorrow, Comfort, Hope*... Show how each is presented in the lesson... Find in other parts of the New Testament the offices of the Holy Spirit, and compare them with what is here stated... In the latter part of the lesson show how the attitude of the Church now is that of waiting "a little while," until Christ comes back to it... May we be ready to meet him!

References.

FOSTER'S CYCLOPEDIA. Ver. 7: Prose, 3721, 7126. Ver. 8: Prose, 9559-9567, 7556, 2986-3008, 1095, 5830, 5833, 5836, 5844, 12078, 12080, 12083, 7557-7568, 1097, 1101.

Blackboard.



The blackboard shows the mission of the Holy Spirit. Review the lesson, taking the points as set forth: 1. Convincing one of truth and of the evil of sin. 2. Revealing the righteousness of God. 3. Guiding into truth. Comforting, helping, teaching, like a close, loving, sympathetic friend. The Holy Spirit in the heart illuminates it; fills it with spiritual light. When one is filled with happiness the face shows it; it is a face illumined. The Holy Spirit as an abiding presence is a comforter and guide, the source of all Christian power and holiness, bearing witness that we are Christ's.

Colors.—Heart, white; words within, white; the words "A heart illumined," bright yellow; other words in contrasting colors.

Primary and Intermediate.

LESSON THOUGHT. *Light on the Way.*

Explain that the lesson to-day is from the talk Jesus had with the disciples the last night of his life on earth.

Jesus Going Away. Make a cross on the board. Tell that Jesus knew that he was soon to die on the cross. But the disciples did not understand this. They had been with him a long time. They loved him very much. They had seen his wonderful works. [Let children tell what some of these works were.]

Jesus knew that his disciples would need his love and teaching and care. He knew, too, that they would think he could not help them when he was out of their sight. So he gave them a very precious promise. Perhaps a story will help you to understand the lesson.

Arthur's mamma was ill, and the doctor said she must go away to a quiet place to get well. She had never gone away from her little boy, even for one night, and it made her very sad to think of it. Arthur cried when his mamma told him that she must go and leave him behind. He said, "Who will tell me how to be good when you are gone?" Then his mamma told him that she would write him a little letter every day, and when aunty read it to him he must think that it was mamma's voice speaking to him. "And how can I speak to you?" Arthur asked. "You can tell aunty what you want to say to me," mamma said, "and she will send your words to me in a letter."

The Promise. The promise that Jesus gave his disciples was a better one than the promise Arthur's mamma gave him. He said he would send some one to comfort them, some one to make them remember his words, some one to show them the right way to go every time! This is the name Jesus gave to this person: [Print in large letters, "The Comforter."] Jesus said it was better for the Comforter to come than for him to stay! How strange that any thing should be better than to have Jesus! What did he mean? [Make marks on the board for Jesus and his disciples. Let children tell how many to make.]

Now the apostles were all together, except poor, sinful Judas. Jesus could speak to them all at once. But when they were going about to tell others what they had learned, Jesus could not be with them all if he were living in his body. The Comforter, or Holy Spirit, could be in all places at the same time, because he did not live in an earthly body.



The Comforter in Our Hearts. Does this Holy Spirit come to all hearts? Yes; and all who want to hear him learn what is good and right. Suppose little Arthur would not listen to mamma's letters—then he could not know what she wanted him to do. So if we do not listen to the Holy Spirit we shall not know how to go in the right way.

The Holy Spirit will show us what sin is.

Little Ella, four years old, told her mamma one day that she knew she had a naughty heart, "cause she felt bad in her mind." (Ella had been cross and disobedient that morning.) The Holy Spirit whispered to Ella that this was wrong, and made her want to be forgiven.

He is always ready to tell us what is wrong and what is right, but if we do not mind what he says his voice will grow farther and farther away.

Closing Words. Make a heart, and sun's rays shining upon it. In the rays trace very faintly, "Holy Spirit." Tell that he is a light shining on the heart, to show the right way. If we walk in the dark, we are in danger; but if we ask for the Holy Spirit to be our light, we shall walk in safety.

OPTIONAL HYMNS.

NO. 1.

Come, thou almighty King.
Come, Holy Ghost, our hearts inspire.
Come, Holy Ghost, in love.
Holy Spirit, faithful guide.
Almighty Spirit, we confess.
Even me.
Love divine, all love excelling.

NO. 2.

Come, Holy Spirit.
Thou who camest from above,
Lord, we believe.
Our blest Redeemer.
I want a heart to pray.
Draw me to thee.
Best of all.
I am sheltered.
Be with me every moment.

The Lesson Catechism.

[For the entire school.]

1. What did Jesus tell his disciples? **That they should be persecuted.**
2. Whom did he promise to send after he should leave them? **The Comforter.**
3. Who is this Comforter? **The Holy Spirit.**
4. Of what does the Holy Spirit reprove the world? **Of sin, of righteousness, and of judgment.**
5. What does the GOLDEN TEXT tell us that the Holy Spirit will do for believers? **"He will guide,"** etc.

CATECHISM QUESTION.

26. Is there then any special Providence over men? Yes; our Lord said: "Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?" (Matt. vi. 26.) And to his disciples He said: "The very hairs of your head are all numbered." (Luke xii. 7.)

A. D. 30.] LESSON VII. CHRIST'S PRAYER FOR HIS DISCIPLES. [Nov. 15.]
GOLDEN TEXT. He ever liveth to make intercession for them. Heb. 7. 25.

Authorized Version.

John 17. 1-19. [*Commit to memory verses 17, 19.*]

1 These words spake Je'sus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Je'sus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Revised Version.

- 1 These things spake Je'sus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that whatsoever thou hast given him, 3 to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, 4 een Je'sus Christ. I glorified thee on the earth, having accomplished the work which thou hast 5 given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. 6 I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they 7 have kept thy word. Now they know that all things whatsoever thou hast given me are from 8 thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send 9 me. I pray for them: I pray not for the world but for those whom thou hast given me; for 10 they are thine: and all things that are mine are thine, and thine are mine: and I am glorified 11 in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even 12 as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil 16 one. They are not of the world, even as I am 17 not of the world. Sanctify them in the truth: 18 thy word is truth. As thou didst send me into the world, even so sent I them into the world. 19 And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

HOME READINGS.

- M.* Christ's prayer for his disciples. John 17. 1-10.
Tu. Christ's prayer for his disciples. John 17. 11-19.
W. The prayer continued. John 17. 20-26.

TIME.—Thursday night, the night before the crucifixion. **PLACE.**—Jerusalem, the upper room where the feast was kept. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—Christ our high-priest.

- T.* Turn from evil. 1 Pet. 3. 8-13.
F. "Not of the world." Col. 3. 1-15.
S. Able to keep. Jude 20-25.
S. A living Intercessor. Heb. 7. 19-25.

LESSON HYMNS.

No. 23, New Canadian Hymnal.

Holy, holy, holy, Lord God Almighty!

No. 22, New Canadian Hymnal.

Living Water, freely flowing.

No. 18, New Canadian Hymnal.

Holy Ghost, my Comforter.

DOMINION HYMNAL.

Hymns, Nos. 144, 119, 116.

QUESTIONS FOR SENIOR STUDENTS.

1. The Glory of the Father, v. 1-5.

To what hour did Jesus refer?
 How was God about to glorify his Son?
 What is "eternal life"?
 How can eternal life be a present possession in this world?

How wide do the benefits of the atonement extend?

What did Jesus say concerning his own work?
 For what did he now pray?

2. The Work of the Son, v. 6-10.

What does Jesus show his followers?
 What had they learned? (Verses 7, 8.)
 For whom was this prayer offered?
 Does this mean that he never prays for unbelievers? (See verse 23 of this chapter and Luke 23. 34.)

3. The Need of the Disciples, v. 11-19.

In what sense was Jesus no longer in this world?
 What beautiful prayer does he offer for us?
 Who is meant by "the son of perdition"?
 Whose hatred had these disciples incurred?
 What did Jesus ask for them?
 In what sense are they "not of the world"?
 Explain "sanctify."
 What is meant by "the evil"?
 What is it to be kept from "the evil"?
 Why may Christians expect to be sanctified by the truth? (2 Tim. 3. 16, 17.)
 Does Jesus pray for his people?
 For whose sake did Jesus sanctify himself?

Practical Teachings.

Where does this lesson show—

1. The benefits of Scripture study?
2. Of holy living?
3. Of the love of Christ?
4. Of Christian unity?

Hints for Home Study.

Find whether Judas was present when this prayer was offered.

Find indications of the hatred of the world for the disciples of Jesus.

Does the world bitterly hate Christ's disciples now, and if not, why not?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Glory of the Father, v. 1-5.

For whose glory did Jesus pray?
 For what purpose had power been given to the Son?

What is eternal life?

How had Jesus glorified the Father on earth?

What glory did he desire from the Father?

2. The Work of the Son, v. 6-10.

To whom had the Son revealed the Father?

What had the disciples learned?

Whose words had been given to them?

What had they been led to believe?

For whom did the Son pray?

In whom was the Son glorified?

3. The Need of the Disciples, v. 11-19.

Why would the disciples now have special need?

While with them what had Jesus done for them?

Why did he now speak these things to them?

By whom had they been hated, and why?

What was Christ's prayer for them?

What blessedness was asked through the truth?

For what purpose were the disciples sent forth?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That to know God is our highest blessedness?
2. That we can know God only through his Son?
3. That Jesus shows us God through his word?

Home Work for Young Bereans.

Write out the chapter and verse, giving the account, of as many of the prayers of Jesus as you can find.

What is the last of the prayers of Jesus which have been recorded for us.

Find how long it was after the offering of this prayer before Jesus was arrested and crucified.

QUESTIONS FOR YOUNGER SCHOLARS.

For whom did Jesus pray the last night of his life? **For his disciples.**

Who are disciples of Jesus? **All who believe in him.**

What hour had now come? **The hour of death.**

What did Jesus ask his Father to do? **To glorify his Son.**

What is life eternal? **To know God.**

Who gives this life to believers? **Jesus.**

What did the disciples believe? **That Jesus came from God.**

What did Jesus ask his Father to do? **To keep the disciples one.**

What did he mean by this? **That they might be one in faith and love.**

From what did he ask God to keep them? **From the sins of the world.**

What was given the disciples to do? **A great work for God.**

When can disciples do God's work? **When they live holy lives.**

Whose word is truth? **God's word.**

What did Jesus ask that the word might do? **Sanctify the disciples.**

What is it to sanctify? **To set apart.**
Who still prays for disciples? **Jesus.**

Words With Little People.

QUESTIONS TO ANSWER.

Am I a disciple of Jesus?

Do I believe that Jesus prays for me?

Am I doing the work he wants me to do?

Whisper Motto.

"Thy word is truth."

General Statement.

It is still midnight. Two groups of men, by different routes, are slowly approaching an olive-garden outside the city walls. Judas has already withdrawn from the friends with whom for three years he has associated, and has sold his Master's life for thirty pieces of silver. He well knows where to find him, and at this very hour must have been busy with the preliminaries for his arrest. That arrest was plainly expected to produce a political crisis, for none of these men understood that our Lord's kingdom was "not of this world." He was regarded rather as an aspirant for the Jewish crown. And so we find the chief officer of the Roman garrison and leading priests of Jerusalem—men who would not ordinarily undertake such a journey—accompanying the rough soldiers and temple "police," who, with "lanterns, torches, and weapons" have set forth to capture "Jesus of Nazareth." The other group—our Lord and "the eleven"—having together partaken of their farewell meal, have tramped through the silent city, borne down by the burdens of that unequalled hour. Every word of our Lord's last discourse, so profound and so tender, was stamped forever on the memories of his disciples. But now he pauses and prays for them, and not only for those who stood reverently by his side, but for his followers in all ages, through all the earth. He prays that they may be kept safe from the snares of the world; holy amid the allurements of earth; fully consecrated to God and to their mission.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. These words. The teaching recorded in the last four chapters. **Father.** We too may call God Father, though not in the same profound sense with "the only begotten Son." "Jesus now speaks as if his passion were but a point in time, and that he is ascending into the paternal presence."—*Whedon.* **Glorify thy Son.** In John's gospel the glorifying of Jesus always refers to the experiences of his death, resurrection, and ascension. (1) *By faith we too may behold our glory while we endure our trials.* **That thy Son also.** The salvation of the world through the death of Christ brings unequalled glory to God.

2. Power. Authority. All flesh. All races; here is no mere "King of the Jews." **Eternal life** is much more than everlasting life. It is that spiritual life which brings us into fellowship with God, and makes us, like him, to be enjoyed here as well as hereafter. **As many as thou hast given him.** Those who believe on the Lord Jesus Christ are his peculiar heritage. (2) *Each one of us may be of this happy number if he will.*

3. This is life eternal. This is not its condition only; it actually consists in this. The recognition of God in Christ is "the vital seed of eternal life." Planted in the human heart, it brings forth holiness and happiness here and hereafter. **That they might know.** In order that they may recog-

nize. **Jesus Christ, whom thou hast sent.** Turn this sentence around and the meaning becomes plainer: "Him whom thou has sent, Jesus the Christ." The whole world knows Jesus the man, just as it knows Socrates or Gautama, and it sincerely reverences him more than any other moral teacher. But those who have recognized him to be the Christ of God—the Being "anointed" to redeem the world—are already partakers of "eternal life."

4, 5. I have finished the work which thou gavest me to do. It was the "meat and drink" of Jesus to do his Father's will. It is our privilege to live lives of full consecration to God. **With thine own self.** In fellowship with thee.

6, 7, 8. The men which thou gavest me. "Sometimes the Father is said to 'give' or 'draw' men to Christ (John 6. 37, 44, 65; 13. 29; 18. 9); sometimes Christ is said to 'choose' them (John 6. 70; 15. 16); but it is always in their power to refuse; there is no compulsion (John 1. 11, 12; 3. 18, 19; 12. 47, 48)."—*Plummer.* **They have received them.** The teachings of our Lord, which he claimed to have received from God the Father, these men heartily accepted. **Have known surely that I came out from thee.** The miraculous life of Jesus proved positively to his disciples that his mission was from God.

Have believed that thou didst send me. That is, didst send me as the Messiah. Gradually this conviction had deepened in their hearts.

9, 10. I pray for . . . I pray not for. This should read, "I am praying concerning them; concerning the world I am not praying," etc. Christ prays for unbelievers, but this prayer is for the eleven faithful ones and those in all ages whom they represented. There should be a comma at the end of verse 9.

11. I am no more in the world. At that moment his sufferings had not yet begun; but he in thought regards them as already completed, and himself as ascended. **These are in the world.** His disciples, standing alone as the depositaries of the Gospel in a hostile world. **I come to thee.** "I come in their behalf, as their Advocate." (3) *Christ does not forget his own who are in the world while he is in heaven.* **Keep through thine own name.** The "name" is representative of the power behind the name. **That they may be one.** Not in mere unity of outward organization, but in the possession of the same Spirit. (4) *Let us cultivate such cordial love toward our fellow-Christians.*

12. While I was with them. Through all this prayer Christ's mental stand-point is heaven. **I kept them.** By loving care and personal attractiveness. **I have kept.** The verb here differs from that translated "kept" in the previous clause. This means "guarded." **None of them is lost.** (5) *While a heart loves Christ, Satan's power cannot snatch him from his hand.* **The son of perdition.** Judas Iscariot, who by greed of gain deliberately threw away his soul. **That the Scripture might be fulfilled.** See Psa. 55. 12-14; 109. 8. Judas was not compelled to fulfill Scripture, but by his crime he did fulfill it. (6) *God foreknows, provides against, and overrules the counsels of wicked men for the good of the world.*

13. These things I speak in the world. He offers this prayer as if in heaven, yet conscious that his physical presence is on earth, and eager that his friends may be given comfort and joy by

hearing his words. **Might have my joy fulfilled.** That they in their coming trials might have the joy which their Master now possessed in his sufferings. (7) *If we follow our Master in full self-surrender we shall share in the fulness of his joy.*

14. The world hath hated them. The spirit of the world is directly contrary to the spirit of Christ's teaching. The one inculcates selfishness, the other self-denial; and just to the measure in which one enters into the spirit of Christ he will find himself in opposition to the world. **They are not of the world, even as I am not.** Not that they had fully risen out of the world-spirit into the Christ-spirit, but in proportion as they entered into the one they were set free from the other.

15. Not . . . take them out of the world. The Christian is not to seek the cloister's seclusion, nor absent himself from life's turbulent currents. This life is for battle; the next for rest. "This day the noise of battle; the next, the victor's song." **The evil.** The evil one.

16, 17. They are not of the world. The Saviour repeats this statement, as if his people were in danger of forgetting it. **Sanctify them.** Set them apart for God's use, distinct from all common uses. **Through thy truth.** "In the truth," as if it were an atmosphere.

18. As thou hast sent me . . . so have I also sent them. Just as Jesus represented God on earth we represent Jesus. We stand in his stead, and are to carry on his work. The world judges him by us.

19. For their sakes I sanctify myself. Christ consecrated himself to death voluntarily for our sakes. **That they also might be sanctified.** That through the influence of Christ's example and the merit of his atonement those who believe in him may consecrate themselves fully to God. **Through the truth.** This should read "in truth," or "truly." It does not here mean, as in verse 17, "by means of the truth."

CAMBRIDGE NOTES.

We are here permitted to enter the very holiest place of the inspired word. Step by step the discourse has led the hearers up from teaching to teaching, till at last comes the assurance of triumph over the world which anticipates the victorious shout with which the Redeemer died. Prayer was the only possible ending to such an exposition. It is the only long prayer of our Lord which we are privileged to hear. Delivered, as we have seen is most probable, in the courts of the temple, it marks the close of the old dispensation, the intercession of the true High-priest for

himself and for his people before he enters the sanctuary above with his own blood to make an everlasting atonement. The three parts of the prayer are (1) verses 1-5, for himself; (2) verses 6-19, for his immediate followers; (3) verses 20-26, for the universal Church of the future. The serene joy which penetrates the prayer answers to the Lord's divine nature as the infinite sadness of the prayer uttered scarcely an hour later answers to his humanity.

Verse 1. Lifting up. The contrast to the attitude of Luke 22. 41, is significant. **Father.**

The Lord doubtless spoke in Aramaic, and the actual word of address was therefore Abba, a title which his servants naturally loved to use exactly as he spoke it. **The hour.** Comp. chap. 12. 23. **Glorify.** The connection of the two clauses is brought out by Phil. 2. 9-11. The manifestation of the Saviour in his true character to men, by his "exaltation out of the earth" (chap. 12. 32), would be the manifestation to the world of the one grand fact that men need to know about God—that "God is love." **Thy Son.** The appeal to the personal relation. **The Son.** Bringing out the absolute nature of him whose mission was to "bring many sons to glory."

2. This verse is closely linked with the last; the Father's "giving authority" answers to his "glorifying the Son" as the Son's "giving eternal life" answers to his "glorifying the Father." **All flesh.** The authority of the Son, as Redeemer, is over fallen man. The Hebrew phrase "describes mankind in their weakness and transitoriness, as contrasted with the majesty of God; and from that side of their nature in which they are akin to and represent the lower world" (W.). "Flesh" was therefore incapable of a higher life until "the Word became flesh" and so raised it into a sphere from which it was essentially shut out. **Whatever.** See note on chap. 6. 37. The Church is regarded first as a whole and then as a collection of units. **Hast given.** This seems to contradict the universality of the first words, but it is only apparent. The Father has given to Jesus all who believe, as such. This is the only predestination known to Scripture.

3. **This is.** A present possession; not one to be enjoyed only beyond the grave. **That they should.** Literally, "In order that they may learn to know." The birth of this life is the beginning of the knowledge of God, and its growth is the perpetual effort to know more. The conjunction of purpose brings out the fact that the essence of "the eternal life" just spoken of is not the possession of knowledge, but the ceaseless effort to obtain it, the never satisfied, yet always satisfied, hunger and thirst after God. **The only true God.** There is an allusion to the creed of Judaism (Deut. 6. 4); the Gentiles, hitherto worshipping "gods many and lords many," are included in the prayer. **Send, Jesus, as Christ.** So we should most probably read. The Lord uses his human name perhaps in view of its significance, "Jehovah, Saviour." The two clauses are on this interpretation (that of M. M.) exactly parallel, and each has a double meaning; thus,

"Learn to know" { that thou art the only true God,
 { thee as the only true God,

And { that Jesus whom thou sentest is Christ.
 { Jesus whom thou sentest as Christ."

4. The glorifying was past, consisting in the completion of the appointed work. It was also future (verse 1), for there was a new work only now beginning, never to end till the Mediator's reign shall be rendered up to the Father.

5. **With.** That is, "in fellowship with." The preposition is repeated at the end of the verse. It recalls chap. 1. 14, where it occurs with a different case to describe that fellowship from which he came. **Which I had.** As the eternal Word. He was now going back to that glory, enhanced by the added glory of the incarnate Word. The "glory," as far as we can view it, was activity of limitless beneficence, the joy of pouring out love and goodness without limitation or restraint, such as checked the Lord's love so often while working as a man among unbelieving men. **Before.** This is the most emphatic statement of the eternal pre-existence of Christ, which is also stated in chap. 8. 58. It is often asserted that this doctrine belongs only to St. John, the other evangelists representing Jesus as essentially human. How any sane man can find a merely human Christ in the synoptic gospels, and yet retain one spark of respect for the character of One who made such astounding claims for himself in words constantly appearing there, must remain one of the unfathomable mysteries.

6. **Thy name.** As Father, including all the attributes of God which are involved in that title. **Men.** The word seems to be emphatic, for it was by becoming "Son of man" that he manifested the Fatherhood of God. **Out of.** Their position is the same as his (verse 14), at once "in" the world and alien from its nature. Their preparation for taking his place is twofold. On the divine side it is declared that they belonged to the Father, by virtue of a nature receptive of his gifts, and he had given them to the Son; on the human side, they had prepared themselves by keeping the Father's word, which was not only spoken, but actually impersonated to them by the Son.

7. **They know.** Or "have learned to know." Their long experience of the Lord and his words has taught them how perfectly the fullness of God dwells in him. Mark how apparently he overestimates their knowledge. Contrast chap. 14. 7-9. But despite the bewilderment which they showed now they had learned his lesson. The seed was slumbering and the field looked bare, but it only awaited the Easter sun to wake it into luxuriance and fruitfulness.

8. **Words.** Or sayings, a different term from that in last verse. The "sayings" are the units of which the "word" is composed. St. John always uses "saying" in the plural, and (except chap. 10. 19; 14. 24) "word" in the singular. **Knew . . . believed.** A striking illustration of the provinces of reason and faith. The candid and honest use of the reasoning powers (comp. chap. 3. 2)

convinced them that he was no mere human teacher. Their personal trust in him gave them faith in his divine mission. Note also the emphatic "they received," the strong stress on the pronoun bringing out the individuality and freedom with which they accepted and recognized the truth.

9. Pray. See note on chap. 11. 22; 14. 16. "Make request" (margin) is the best equivalent. **Not for the world.** Because the world was to be blessed through them. Even so the most important part of Christ's work on earth had been the training of these witnesses.

10. Have been glorified (so read). St. Paul can use similar language of his disciples (1 Thess. 2. 20; 2 Cor. 3. 2). The character of the Master is manifested by those who have learned of him. Here it is doubtful whether "in them" has not a wider meaning, including the "all things" just mentioned.

11. I come to thee. In the joy of return to the Father Jesus cannot forget the loneliness of his own. And though he is "coming to" the Father, he is also "coming" to them, that they may not be left orphans (chap. 14. 18). **Holy Father.** Comp. verse 25; Rev. 6. 10; 1 John 2. 20. The address is unique, reserved for the most solemn petition in the most solemn prayer ever offered to God. With this before us it is hard to find language strong enough to characterize the usurpation of such a title by a mere man, the high-priest of a colossal folly. This most sacred verse has indeed been desecrated in many ways. It is the stronghold of those who think that Jesus had nothing better to ask for his Church at this supreme moment than that they might be blessed with the hollow unity of an external organization, covering the widest difference on every conceivable doctrine and practice! **In thy name.** The conception of God as "Holy Father," the Ideal of purity and tenderness. In this as a life-giving atmosphere they were to be kept healthful and strong of soul, while the plague-bearing blasts of the world stormed round them in vain. **Which thou.** For this gift to the Son of the Father's "name" compare Phil. 2. 9; Rev. 2. 17; 19. 12; 22. 4. The great passage first quoted is the nearest parallel, but we can hardly wonder that the copyists both in this verse and the next altered a phrase so unfamiliar. **Even as we are.** The bond of unity is to be the same as that which binds together the Father and the Son. Of course, this can be no other than the bond of love.

12. I kept them. The same is stated in 1 John 5. 18 (Rev. Ver.) with regard to all time, not only the time while Jesus was on earth. **Guarded.** From the assaults of external foes. **Perished and perdition.** The same word in the Greek. Why had Judas perished? For the same reason that the eleven had been preserved—both were the

Father's will. Do we then adopt the horrible doctrine of a "reprobation" from eternity of men born children of wrath? No, indeed. Judas chose evil for himself, and therefore perished. God only "gives" to the Son those who are willing to be given. **Son of perdition.** This Hebraism in itself denotes the choice of "perishing" by him who is called its "Son." An old English version beautifully mistranslates, "that lost child." **The scripture.** As always, this phrase denotes a definite passage of Scripture; in this case Psa. 41. 9, as is shown by the quotation in chap. 13. 18. The experience of Jehovah's servants in the olden time was typical of that which should fall to their Chief. The foes of the devoted servant of God had ever been those of his own household, and the principle which had proved itself true in their case was sure to appear in his, inasmuch as the service of God alone, with no subsidiary causes, made the cleavage between him and his false friend.

13. I speak. He prays "in the world" while still on earth and in the midst of the hostile world's machinations against him. And he prays aloud in order that the disciples may be fortified by having accompanied him to the throne of grace, where he pleaded the needs they would soon be feeling so keenly.

14. The "word" which Jesus gives his disciples is a possession which in its very nature can never be kept within the receiver's heart; it must be uttered if really received. And it cannot be uttered without rousing the active hostility of the enemy whose quick hatred springs up at the very mention of God and goodness.

15. The disciples are to be sent into the world (verse 18); and monasticism, professing to deliver men from evil by taking them out of the world, deliberately repudiates the Lord's commission while it fails to attain its own object. Let us remember that these words expressly forbid the slightest concession to the world's spirit, such as Christians are often tempted to make on the ground that compromise will help to secure triumph. In practice it does not, and if it did Christ must renounce us if we bow down to the devil even to win kingdoms for Christ. "Compromise" is a word unknown in the dictionary of religion, albeit only too prominent in earthly editions thereof. **Keep them out of the evil one.** The marginal "out of" should be read both times. It recalls at once the striking phrase of 1 John 5. 19: "The whole world lieth in the evil one." Just as the believer is "in Christ," so the unbeliever is "in the evil one." And when we pray, "Deliver us from the evil one," we must remember that we can only be delivered by being taken "out of" him and firmly established "in" Christ.

16. The last clause of verse 14 is repeated almost unchanged to be the basis of a new petition.

17. Consecrate them (margin). The verb,

like our "hallow," comes from the adjective "holy" just used in verse 11. It does not mean merely "make holy," but "make holy for a purpose," for the service of God in the sphere of truth, perpetually purified for this service by living union with the truth, which is God's word.

18. Even so. They were "sent" as he was, and with the same commission. How much, then, will they need consecration!

19. I consecrate myself. The holy sacrifice of his whole life, now about to be consummated, was undertaken in order that his servants might be ready and able to receive the same consecration. Only in his sacrifice have men the power of self-sacrifice at all, for love, its source, was only born in men as the result of his first loving them (1 John 4, 19, Rev. Ver.). **May be consecrated.** He does for himself what they must have done for them. **In truth.** "In conformity with the real, the essential, the everlasting" (M. M.).

The Lesson Council.

Question 3. *To what extent is the prayer of Christ for the unity of his Church now answered? What closer unity may be looked for?*

There must be parts, if they unite. There may be a variety of forms and yet be unity, but there cannot be diversity of spirit. Christian unity consists in nature more than in form. The prayer of Christ is answered to the extent that the Church has an indwelling Christ, who unites believers to himself and to each other. Forms and organizations will necessarily differ, but a new nature, begotten of the Holy Ghost, unites all true believers to each other and to God.—*Rev. W. H. Tibbles, A. M.*

1. Denominational bigotry and exclusiveness have been greatly modified. One hundred years ago every church in Boston was closed against Jesse Lee; to-day every evangelical church would be open to him. 2. It is now the joy of Christ's Church that ecumenical and international councils are not only possible, but that Christian workers of all orthodox Churches meet and discuss methods of Christian work with beautiful harmony. 3. Union revival meetings and missionary enterprises for home and foreign fields are developed side by side without friction or jealousy. We look for less selfishness and broader catholicity in God's family, when proselyting will cease, and Christian fraternity and helpfulness will prevail every-where.—*Rev. F. K. Stratton.*

To the extent that its various membership cherishes, 1. A common love for the one Christ; a common purpose to conform in all things to his will concerning them; a common desire for the spread of his spiritual kingdom. 2. A true, generous, and fraternal regard each for other, with greater disposition to emphasize essential agree-

ment in doctrine and polity, than to emphasize minor differences. Organic unity under any single human head is not to be expected. The prayer does not require it. Such unity is not desirable.—*Salem B. Town, D. D.*

The theory that Christ intended his Church to be one in the sense of organic unity has wrought sad havoc in the fold. No such thought ever had a moment's place in the Saviour's mind. Witness his words: "Other sheep have I which are not of this fold," etc. We may see in his prayer the kind of unity he desired. "That they all may be one." That is, one in spirit, one in purpose, one in the bonds of love and fellowship. Further than this the analogy of the passage will not permit us to go. And the Church is rapidly nearing this ideal. To be sure, a few notes of discord are still heard. Superstition dies hard. But theory is yielding to practice. Dogma makes way for life. Intolerance melts under the kindly influence of love. Oneness of spirit and purpose may be looked for. Let us with patience wait for it.—*Rev. Robert Watt.*

Analytical and Biblical Outline.

The Prayer of Christ.

I. THE PRAYER OF A SON.

Father... glorify thy Son. v. 1.

"Declared to be the Son." Rom. 1. 4.

"Above every name." Phil. 2. 9.

II. A PRAYER FOR DISCIPLES.

I pray for them. v. 9.

"We have an advocate." 1 John 2. 1.

"He hath chosen us." Eph. 1. 4, 5.

III. A PRAYER FOR UNITY.

That they may be one. v. 11.

"One body in Christ." Rom. 12. 5.

"The unity of the Spirit." Eph. 4. 3-6.

IV. A PRAYER FOR JOY.

Might have my joy. v. 13.

"Your joy might be full." John 15. 11.

"Rejoice in the Lord." Phil. 4. 4.

V. A PRAYER FOR SAFETY.

Keep them from the evil. v. 15.

"By the power of God." 1 Pet. 1. 5.

"No man is able." John 10. 29.

VI. A PRAYER FOR HOLINESS.

Sanctify them. v. 17.

"Through sanctification." 2 Thess. 2. 13.

"Be ye holy." 1 Pet. 1. 16.

Thoughts for Young People.

An Interceding Saviour.

1. Remember that you have a Saviour who feels an interest in you, who thinks of you, and who pleads for you with his Father and ours.

2. Remember the Saviour's thought was not upon himself in the supreme moment of his life, just as the shadow of the cross was coming over him, but it was of his disciples, of you and of me.

3. Remember that the prayer of Christ was not that his disciples should be taken from the world, but that they might be kept faithful in the world. Can we not do our part in making sure an answer to the Saviour's prayer?

4. Remember that Christ's prayer took notice of our enemy, "the evil one" (verse 15, Rev. Ver.). Let us not forget him, since our Master had him in mind. Let us be on our guard against his temptings and overcome him by the blood of the Lamb and the word of our testimony.

5. Remember that Christ prayed that we might all be one. Are we at peace with all Christians? Do we exert our influence toward the unity of the faith and the bond of love? Let us aid in having Christ's prayer answered by the brotherhood of saints.

Lesson Word-Pictures.

Under the light of the silvery, softly shining stars, amid the radiance of the passover-moon breaking through the veil of the foliage of Kidron's valley, the Saviour prays for the last time with his disciples. What a sorrowful group, and in the center that kneeling Saviour! All the disciples are there—all save the traitor even now on his way with a band of assassins. That supplicating Saviour and those bending disciples—what an impressive scene between the seclusion of the passover gathering and the turmoil and violence of the hour of betrayal!

As the disciples bend they may think of other hours when the Saviour prayed with them—by the shore against which murmured Galilee's ripples, on some lonely mountain-top when only the stars could see them, by the road-side when the night was shutting down and no friendly door had been opened to them. But this hour is something very different. It will stand forever by itself, unapproachable, alone, like highest mountain-peak. They all know it. They feel it.

Some one heaves a sigh. Another may be sobbing.

But hush, every one!

The Saviour is beginning his prayer. His calm, deep, earnest tones echo in the stillness of the night. How intently they listen!

This precious prayer! Let not a word be lost. So still is the hour you can hear the heavy dew patter from the leaves of the trees.

The moon and the stars look pityingly down.

"The hour is come!" he is saying to the heavenly Father. It is the hour with a black shadow, and yet anticipated without a desire to retreat. It has come. It is here.

Not a word escapes the disciples. It is not only a prayer with them, but almost wholly for them. Gethsemane's anguish will soon follow, but this hour is for them.

"I pray for them," he says.

O that God would "keep them from the evil!"

Was that Peter who gave that sudden, impassioned start and sighed a moment ago?

Perhaps a bit of silver moonlight is falling on his face, and you see his struggling features.

"Keep them from the evil!" O how little Peter is anticipating a scene of shame before the cock-crowing of the coming morn! This same kneeling Saviour will then be the center of a storm of denunciation and wrath. The clamor of the mob will rise in angry waves. Nobody will be seen standing by the side of the Saviour. Even Peter will be saying he does not know Jesus. And then he will see the searching, rebuking eyes of Jesus and turn to flee from the hall, his head bowed in shame, the hot blood suffusing his face, the shrill crowing of the cock piercing his ears. O may he then remember a compassionate voice saying, "I pray for them!"

Soon, O how soon, upon all these bending forms in the night will flash a nearer scene. The sharp, flaring lights of Judas's band will startle them. Their Master will be seized and bound and dragged away as if a low felon. O how soon that hour will come and they all be scattering and fleeing for their lives. Then may they recall a voice saying pitifully, "I pray for them!"

Yes, all for them!

Closer, closer, closer does his soul come to theirs. He cannot give them up. With the love of the Infinite does he surround them and fold them to himself forever.

But hark! Did you not hear a suspicious sound as of muttered wrath in the direction of Jerusalem? Did you not catch a glint of lights farther up in Kidron's valley? It may have been so. The soft echo, though, in the air is, "I pray for them."

By Way of Illustration.

Verse 8. "Have known surely." There are only five short chapters in the First Epistle of John, and the word "know" occurs over forty times. The key to it is *know*.—Moody.

Verse 11. "That they be one." We think much of our Thames; the inhabitants of Egypt of the Nile; the Hindu of the Ganges; the German of the Rhine; the Canadian of the St. Lawrence. But go down to the ocean. Ask it, "Where are these rivers?" And could it answer, it would say, "I know no Thames, I know no Rhine, I know no Nile; they are all lost in the ocean." So the distinctions of sects will be lost in the ocean of Christ's love.—Rev. Thomas Jones.

"That they might have any joy," etc. Christians! it is your duty not only to be good, but to shine; and of all the lights which you kindle on

the face, joy will reach farthest out to sea, where troubled mariners are seeking the shore . . . Some people think black is the color of heaven, and that the more they can make their faces look like midnight, the more evidence they have of grace. But God who made the sun and flowers never sent me to proclaim that. "Rejoice in the Lord always." —*Beecher.*

Verse 15. A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner, the Christian is not ruined by living in the world, which he must do while he remains in the body, but by the world living in him. How careful is the mariner to guard against leakage, lest the water entering into the ship by imperceptible degrees should cause it to sink. So ought the Christian to watch and pray lest the world should get into his heart. —*Sabbath Reading.*

Verse 16. Like green oases in the desert, like the great Gulf Stream which flows from the western world through the ocean, yet distinct from it in color and warmth, so should all Christians be in the world—of it, but not confounded with it. As the Jews have ever been a peculiar people by their manners, appearance, and religion, so should Christians by the holiness of their lives be distinguished from all the world beside.—*Bate.*

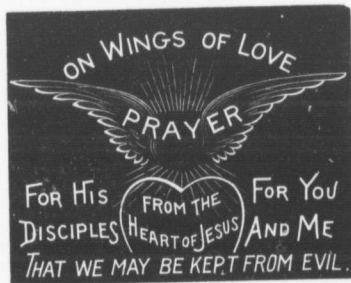
Teachers' Meeting.

It might be well to draw in the presence of the class, upon a sheet of paper or a slate, a rough map of Jerusalem, showing Zion, the temple, the Mount of Olives, and the garden of Gethsemane. Then show on Zion the supposed place of the last supper; draw a line representing the walk to the garden, and near the gate locate a place where it might be supposed that this prayer was offered. . . . Show our interest in this prayer of Christ, and what are our duties in relation to it. (See *Thoughts for Young People*.) . . . How can we help to bring answers to the several petitions in this prayer? . . . Notice traits of prayer: (1) Filial; (2) Confident; (3) Intercessory; (4) Limited. Notice objects of prayer: (1) For the disciples' safety; (2) Unity; (3) Joy; (4) Holiness.

References.

FREEMAN. Ver. 1: Place for gardens, 816. Ver. 3: LANTERNS, 817. . . . FOSTER'S CYCLOPEDIA. Prose, 485, 3334, 3336, 3847, 5119, 7165, 9963, 9962; Poetical, 2005, 2006, 382. Ver. 1: Prose, 5865. Ver. 11: Prose, 3276, 7020, 7021, 499, 837-839, 9072, 2559, 6943. Ver. 12: Prose, 1094. Ver. 14: Prose, 12285. Ver. 15: Prose, 2959, 5281, 5489, 11926. Ver. 16: Prose, 752, 5164. Ver. 17: Prose, 5820, 6802, 6815, 6816, 6793.

Blackboard.



SUGGESTION.—Invite the pastor of your church to review the lesson. This wonderful prayer of our Lord can only be presented to the school through much study. The blackboard endeavors to point to a conclusion of the review, namely: We have an insight into the heart of Jesus in the prayer offered, and see what it is he most desired for his disciples then, and most desires for his disciples now. On wings of love his prayer went up to the throne of God, and on wings of love intercession is now made for you and for me that we may be kept from evil.

Primary and Intermediate.

LESSON THOUGHT. *Wonderful Love.*

[Introduce the lesson by a story. Make a picture of a ship at sea, or pin up a picture of a ship.] There was a great ship crossing the sea. Among the people on board was a mother with her little boy. The ship took fire and the life-boats were soon filled. All were safe in the boats except the mother and her boy. But there was only room for one! The mother held her child close for a moment while she prayed, "God, take care of my dear boy!" Then she dropped him into the life-boat, and turned away herself to meet death!

This was wonderful love, but it was not so wonderful as Jesus' love for sinners. The mother gave her life for her darling child. But Jesus gave his life for those who did not love him.

Recall the time and place—the last night Jesus lived on earth, still in the upper room in Jerusalem. Let children tell what he had been talking to the disciples about. Were his teachings for any besides the disciples who heard him? Yes, they were for us, too, if we are his disciples.

And now Jesus prays for them and for us. Let us see if he asked for things little people may have.

Safety. What did the mother ask God to do for her little boy? Yes, take care of him—keep him safe. There is a great deal of sin in the world. [Make a serpent on the board as you talk.] Sin is the serpent whose bite kills. This old serpent is

every-where. Sometimes his name is Anger, or Pride, or Ill-will. He hides his head in all sorts of strange places—in fine clothes, in pretty games, in school lessons, even in the missionary pennies that get into children's pockets. Jesus knew all this, and so he prayed that his disciples might all be kept from the evil that is in the world.

Eternal Life. If the old serpent sin can only bite us often enough, by and by he will kill us! This is what he wants. Jesus wants to save us from him and give us life that will last forever. This world's life only lasts a little while. The little boy's mother could offer her boy life in this world only. But Jesus offers life in heaven which never ends! How can we keep out of the reach of the poison serpent? By hiding in Jesus!



The Holy Word. [Make an open Bible on the board.] Whose word is this? Who may have it? God wants every body to have his word, because this tells us what to do, and what God wants us to be. In a country

where the priests do not want the people to read the Bible a little girl had a Testament given to her, and learned a great many verses. The priest heard of it, and took the book away from her, and threw it into the fire. The child wept at first to see her dear book burn. But soon she smiled, for she thought of the beautiful words she had hidden in her heart, and she knew that no one could take them from her!

What wonderful gifts are these for which Jesus prayed: Safety; God to keep us from sin; life forever in heaven; and God's own word to tell us what to do.

Golden Text. Print "He ever liveth." Jesus is alive to-day, to pray for us. He has not stopped loving us because he has gone to live in heaven. Explain what "intercession" means, and sing "Love him, love him, all ye little children."

A. D. 30.]

LESSON VIII. CHRIST BETRAYED.

[Nov. 22.]

GOLDEN TEXT. The Son of man is betrayed into the hands of sinners.

Mark 14. 41.

Authorized Version.

John 18. 1-13. [Commit to memory verses 4-6.]

1 When Je'sus had spoken these words, he went forth with his disciples over the brook Ce'dron, where was a garden, into the which he entered, and his disciples.

2 And Ju'das also, which betrayed him, knew the place; for Je'sus oftentimes resorted thither with his disciples.

3 Ju'das then, having received a band of men and officers from the chief priests and Phar'i-sees, cometh thither with lanterns and torches and weapons.

4 Je'sus therefore, knowing all things that should

OPTIONAL HYMNS.

No. 1.

Hail, thou once despis'd Jesus.
What a friend we have in Jesus.
Arise, my soul, arise.
Saviour, thy dying love.
The Lord into his garden comes.
The Church's one foundation.
Final victory.
Blest be the tie that binds.

No. 2.

Art thou weary.
'Tis so sweet to trust.
Hail to the Lord's anointed.
Prince of peace.
Come, Jesus, Redeemer.
Abba, Father.
The rock that is higher.
Tell it to Jesus.
Where he leads.

The Lesson Catechism.

[For the entire school.]

1. What was Christ's prayer for himself to the Father? "**Father, glorify thy Son.**"

2. For whom did Christ pray on the last night of his life? **For all who should believe on him.**

3. From what did he pray that they might be kept? **From the evil one.**

4. What did he ask for them? **That they all might be one.**

5. What is Jesus now doing in our behalf according to the GOLDEN TEXT? "**He ever,**" etc.

CATECHISM QUESTION.

27. Man was made to know, love, and serve God: have all men done so?

No; "for all have sinned, and fall short of the glory of God." (Romans iii. 23.)

Revised Version.

- 1 When Je'sus had spoken these words, he went forth with his disciples over the brook Kid'ron, where was a garden, into the which he entered, himself and his disciples. Now Ju'das also, which betrayed him, knew the place: for Je'sus oftentimes resorted thither with his disciples.
- 2 Ju'das then, having received the band of soldiers, and officers from the chief priests and the Phar'i-sees, cometh thither with lanterns and
- 3 torches and weapons. Je'sus therefore, knowing all the things that were coming upon him,

come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am *he*. And Ju'das also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Je'sus of Naz'a-reth.

8 Je'sus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Si'mon Pe'ter having a sword drew it, and smote the high-priest's servant, and cut off his right ear. The servant's name was Mal'chus.

11 Then said Je'sus unto Pe'ter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Je'sus, and bound him,

13 And led him away to An'nas first: for he was father-in-law to Ca'ia-phas, which was the high-priest that same year.

TIME.—Thursday night, before the crucifixion.

PLACE.—The garden of Gethsemane. Its name is not given by John. **RULERS.**—Herod in Galilee; Pilate in Jerusalem. **DOCTRINAL SUGGESTION.**—The wrath of man working the purpose of God.

HOME READINGS.

- M. Christ betrayed. John 18, 1-13.
 Th. The price of betrayal. Zech. 11, 7-13.
 W. The betrayer named. Matt. 26, 14-25.
 Th. Betrayed with a kiss. Matt. 26, 47-56.
 F. Death of Judas. Matt. 27, 3-10.
 S. Peter's denial. Luke 22, 54-62.
 S. Gethsemane. Mark 14, 33-42.

LESSON HYMNS.

- No. 263, New Canadian Hymnal.
 Hark! 'tis the Shepherd's voice I hear.
 No. 262, New Canadian Hymnal.
 When, his salvation bringing.
 No. 260, New Canadian Hymnal.
 Come to the Saviour, mak' no delay.

DOMINION HYMNAL.

Hymns, Nos 46, 47, 45.

QUESTIONS FOR SENIOR STUDENTS.

1. **Betrayed**, v. 1-3.
 Whither did Jesus lead his disciples?
 Who knew of this place of meeting?
 How did he know of it?
 Whom did Judas lead to Gethsemane?

went forth, and saith unto them, Whom seek ye? They answered him, Je'sus of Naz'a-reth. Je'sus saith unto them, I am *he*. And Ju'das also, which betrayed him, was standing with them. When therefore he said unto them, I am *he*, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Je'sus of Naz'a-reth. Je'sus answered, I told you that I am *he*: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one. Si'mon Pe'ter therefore having a sword drew it, and struck the high-priest's servant, and cut off his right ear. Now 11 the servant's name was Mal'chus. Je'sus therefore said unto Pe'ter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

12 So the band and the chief captain, and the officers of the Jews, seized Je'sus and bound him, and led him to An'nas first; for he was father-in-law to Ca'ia-phas, which was high-priest that year.

Who accompanied the Roman soldiers and the Jewish "police?" (See Luke 22, 52.)

2. **Defended**, v. 4-11.

- Was this interruption a surprise to Jesus?
 What question did he ask?
 Why was he called "of Nazareth?"
 What power did Jesus manifest over these officers?
 How was this power a true defense to him?
 What question and answer were repeated?
 What condition did Jesus make before he surrendered? (Verse 8.)
 How did this condition harmonize with a statement that he had previously made? (Chap. 17, 12.)
 What characteristic act did Peter now perform?
 What miracle unmentioned by John followed this attack on Malchus?
 Was Peter's act wrong?
 Did Jesus reprove him?
 What reason did Jesus give by implication for enduring the ignominy of this arrest?
 What is the appropriateness of the figure of the drinking from a cup which Jesus repeatedly uses?

3. **Fettered**, v. 12, 13.
 Why did they bind Jesus?
 Why was such a large company supposed to be necessary to arrest him?
 Who was Annas?
 How were the high-priests now appointed?
 Did the midnight walk of this company lead them over a rural road or through city streets?

Practical Teachings.

- Where in this lesson are we shown—
 1. The treachery of a false disciple?

2. The love of a true teacher?
3. Perfect submission to the divine will?

Hints for Home Study.

Find other evidences of a miraculous power which at times went forth from Jesus and struck terror into the hearts of his opponents.

Find the divinely appointed means for constituting a high-priest, and contrast them with the method in vogue at the present time.

Find in this lesson three or four slight touches which indicate by their vividness that the writer was an eye-witness of the scene described.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Betrayed, v. 1-3.

- Where did Jesus go from the temple?
Who went with him?
By what name is the garden known? (Matt. 26, 36.)
Who also knew of this place of meeting?
How?

- Whom did Judas lead to the garden?
How were they equipped?

2. Defended, v. 4-11.

- How did Jesus greet the officers?
What did he declare to them?
How were they affected?
What did he again ask? Their answer?
What request did Jesus make?
Why did he ask this favor?
Who came forward to defend Jesus?
To what violence did he resort?
How was the injury repaired? (Luke 22, 51.)
What did Jesus say to his defender?
What did he say about the means of defense? (Matt. 26, 52, 53.)

3. Fettered, v. 12, 13.

- What did the officers then do to Jesus?
Before whom did they first take him?
To whom did Annas send them? (Verse 24.)

Teachings of the Lesson.

- Where in this lesson are we shown—
1. The baseness of a false disciple?

2. The rashness of a zealous disciple?
3. The love of Jesus for true disciples?

Home Work for Young Bereans.

Find why the Lord was called Jesus of Nazareth.

Find what sort of trees grew in the garden of Gethsemane.

Find on what evening of the week this sad incident occurred.

QUESTIONS FOR YOUNGER SCHOLARS.

Where did Jesus go after the last supper? **To the garden of Gethsemane.**

Who went with him? **His disciples.**
Who came there looking for Jesus? **A band of soldiers.**

By whom were they led? **By Judas.**
Who went out to meet them? **Jesus.**
What did he say? **"Whom seek ye?"**
What was their answer? **Jesus of Nazareth.**
What did Jesus tell them? **"I am he."**

What showed the power of Jesus? **The soldiers fell down before him.**

What did Jesus ask of them? **Not to harm the disciples.**

Who tried to fight for Jesus? **Peter.**
What did he do? **Cut off a man's ear.**

What did Jesus tell Peter to do? **To put up his sword.**

What was he willing to do? **Drink his cup of sorrow.**

What was then done with Jesus? **He was bound and led away.**

To whom was he taken first? **To Annas.**

Words With Little People.

NEVER FORGET

That Jesus was willing to suffer for *your* sake.
That disciples can even now betray Jesus!
That it was *sin* which cost Jesus his life.
"Yes, *my* sins have done the deed!"

Whisper Motto.

"All this for me."

General Statement.

The full moon looks down on a strange, sad scene at Gethsemane. The eleven disciples are there, just awakened from sleep, dazed and bewildered. The Saviour is there, with the marks of the agony through which he has just passed lingering on his face; the battle has been fought under the olive-trees, and the Conqueror has come forth to receive his crown. The traitor is there, and the men he has brought to arrest the Lord. Their presence is not unknown to Jesus, for he had clearly foreseen this hour. He steps forward and confronts his foes. Judas, the traitor, kisses him with a horrid pretense of love. The Saviour turns from his perjured lips toward the band of enemies. At his glance they fall to the ground, but after a moment rally and again approach. Meantime, the disciples, gathering courage, have formed a little knot around their Master. Peter, ever the first to act, draws his sword, and strikes at a leader of the band—a servant of the high-priest. Jesus gently rebukes the apostle, and by a touch heals the wound. But neither his might nor his mercy avail; his captors seize him, while his disciples scatter, and the unresisting Saviour is bound and carried away a prisoner.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. These words are the teachings contained in chapters 13-16, and the prayer in chapter 17. **He went forth.** Out of the city, probably from Mount Zion, to go toward the Mount of Olives. **The brook Cedron.** Properly, "the water-torrent Kidron;" a stream only during the rainy season which runs down the valley of Jehoshaphat, on the east of Jerusalem. **Where was a garden.** The site marked by tradition is probably, but not certainly, the true one. **Into the which he entered.** Here took place the awful agony of Gethsemane, which is not narrated by John.

2. Judas also. He had left the twelve at the supper-table some hours before. **Knew the place.** Knew that his Master was likely to be there after the supper. **Oftimes resorted.** Probably for retired conversation with his disciples.

3. A band. Rather, "the band of soldiers," doubtless a detachment from the Roman garrison of the tower of Antonia, which overlooked the temple. **Officers.** The police of the temple, who were controlled by the Jewish council. **Pharisees.** Named, perhaps, because as a party they were hostile to Jesus. It was the Sadducean priesthood, however, that was mainly instrumental in his death. **Lanterns and torches.** Hardly used to light their way, for the moon was full, but they may have expected to search the shrubbery and caves on the side of Mount Olivet; for the true character of Jesus was utterly misapprehended by all these men; they knew not what they did.

4. Went forth. He did not wait to be arrested in the garden, but went out of it to meet his enemies, his spirit having obtained complete victory over the shrinkings of his mortal nature. **Said unto them.** Judas sprang to greet him with the traitor's kiss; Jesus turned from him to the throng. **Whom seek ye?** He knew them, and they knew him; but the question gave them an opportunity to declare their purpose.

5. Jesus of Nazareth. More precisely, "Jesus the Nazarene," the name by which he was known, bearing with it a shade of contempt. (1) *He who was once despised is now crowned with glory.* **I am he.** There was no hesitation nor hiding. Sixty years afterward the scene appears in John's memory just as in that dreadful hour every actor in it stood; the group of enemies, the traitor, and the Saviour rising before them calm and serene.

6. They went backward. His majesty and calmness made a strange impression upon the band. Unconsciously each one fell back from his presence prostrate. All this places in clear relief the important fact that Christ's surrender to death was voluntary on his own part. Betrayed by wicked hands, he nevertheless gave himself up to his enemies. He "had power" to keep his life had he not determined to give it for us.

7, 8. Then asked he them again. As if to give them one more opportunity of withdrawing from their wicked purpose. **Let these go their way.** The disciples had gathered about him, one, at least, with his sword drawn for his defense. He is anxious not to save his own life, for that is as already sacrificed, but to save his followers. (2) *The spirit of the world is for self; the spirit of Christ is for others.*

9. The saying. A "saying" taken from the prayer which he had offered only a few hours before. **Of them which thou gavest me.** On the one side there is a divine gift from the Father to Christ of every soul saved by his death; on the other, it is a free, voluntary giving up of one's self to Christ. **Have I lost none.** (3) *No power can take away the soul that rests in the arms of the Beloved.*

10. Then Simon Peter. All the gospels mention this act, but John alone gives the names of the persons, perhaps because it was imprudent to do so while Peter was still living. **Having a sword.** Perhaps one of the two shown at the supper (Luke 22. 38). **Cut off his right ear.** The blow was doubtless aimed at Malchus's head. John does not narrate the healing. Even after this generous act his foes persisted in their purpose and seized the divine Healer. (4) *How hard are human hearts in wickedness!* **Name was Malchus.** John, being acquainted in the high-priest's house, was perhaps the only gospel-writer who knew the servant's name.

11. Then said Jesus. These words are a warning to all followers of Jesus that the Gospel is not to be promoted by worldly weapons. (5) *It is harder to suffer with Christ than to fight for Christ.* **The cup.** An allusion to Christ's prayer in the garden, which, however, John does not record. **My Father hath given me.** (6) *Would that we, like our Saviour, might see back of every cup our Father's hand.*

12. Then the band. Rather, "so the band;" that is, because of Peter's attempt at resistance. In the confusion the disciples escaped, John only lingering near. **Bound him.** It was for the interest of his enemies to represent the gentle captive as a dangerous criminal, bound for security.

13. Led him away to Annas first. Annas, Hanan, or Ananias was one of the most powerful Jews of that day. Deposed from the high-priesthood by the Romans, he managed to secure the succession to his office for five of his sons and his son-in-law Caiaphas. He seems to have been the moving spirit in the condemnation of Christ. From his age and ability he had great influence in the Jewish council. **Caiaphas.** His full name was Joseph Caiaphas. He held the office of high-priest from A. D. 18 to 36, or about six years after

this event. **That same year.** Not meaning that the high-priesthood was an annual office, but as if saying that he was the priest in "that

fatal year"—the year when the nation crucified its true High-priest. That marked an era in the world's history.

CAMBRIDGE NOTES.

According to his wont, St. John tells the story of the end with constant reference to a deeper meaning than appears on the surface of details which to others might seem unimportant. His leading thoughts are the voluntariness of Christ's sufferings, the fulfillment of a divine plan in them, and the majesty which shines through them. It will be helpful to quote further from W. a synopsis of the leading events of the passion morning, with the approximate times. One A. M., the agony and betrayal; conveyance to high-priest's house. Two A. M., the preliminary examination before Annas in the presence of Caiaphas. Three A. M., the examination before Caiaphas and the Sanhedrin at an irregular meeting. Five A. M., the formal sentence of the Sanhedrin in their proper place of meeting, and the first examination before Pilate at the palace. Half past five A. M., the examination before Herod; the scourging and first mockery by the soldiers at the palace. Half past six A. M., the sentence of Pilate. Seven A. M., the second mockery. Nine A. M., the crucifixion. Twelve noon, the darkness. Three P. M., the end.

Verse 1. Went forth, as in verse 4, suggests his solemn progress to the appointed end. They descended the temple steep, crossed the ravine bounding Jerusalem on the east, and ascended the slope of the Mount of Olives. **The winter-torrent of the Cedars.** So read with margin. The Hebrew, Kidron, probably is only a dialectic plural of the word cedar, literally, "dark [tree]," and the Greek name of the tree, found here, is borrowed from the cognate Phœnician. There is water in it in its very weather only, but it is said that a stream flows under ground. Associations with the flight of David (2 Sam. 15. 23) would be vividly present as they crossed this ill-omened ravine. **Garden,** or orchard, full of olive-trees, as its Aramaic name ("oil-press") indicates.

2. The garden must have belonged to a secret or declared disciple. On previous visits, as well as on this, the Lord and his disciples used to assemble there for his teaching, and probably also for sleeping at night. Judas thought to surprise them in sleep. No mention of the agony is made here, except in the allusion in verse 11, one of many touches throughout the narrative showing that John assumes the knowledge of his predecessors. He has already, in a passage peculiar to himself (chap. 12. 23-33), described the intense conflict through which the Saviour's human spirit passed, and it was therefore unnecessary to describe the agony in Gethsemane again.

3. The cohort (margin). In its full strength a cohort was six hundred men, the tenth part of a

legion. Very possibly they came in nearly full numbers, for there was always risk of rescue by the Galilean crowd. Comp. also Acts 23. 23. The Roman authorities had evidently been induced to effect the arrest by representations that Jesus was a dangerous political agitator. **Officers.** Members of the temple police, under the commands of the Sanhedrin. **Chief priests.** The Sadducean hierarchy. The Pharisees are only mentioned as supplying the rest of the council. Their part throughout the passion, and indeed in the early history of the Church, was far less actively hostile than that of the worldly Sadducees, who realized during the last year of Christ's ministry that his success meant the ruin of their ascendancy and set about his destruction with unresting energy. **Lanterns.** Among the huge olive-trees the moonlight would be useless.

4. The traitor's kiss most probably took place just before Jesus emerged from the shadow. It thus failed of its object, as the Roman soldiers did not recognize him when he stepped forth. The Lord's action by drawing attention to himself aided the escape of his disciples.

5. Of Nazareth. "One of these turbulent Galileans." **Judas.** Repelled by Christ at his first advance, the traitor falls back into the crowd. His mention just here is best accounted for (M. L.) by a reference to chap. 13. 27. All the foes of Christ, infernal as well as human, shall fall prostrate before him ere he surrenders himself to them to work their will upon him, and before their own final discomfiture.

6. Fell. On their faces, in stupefied awe. There flashed forth some of that unspeakable majesty which long after laid his best-loved disciple at his feet as one dead.

8. The Lord's tender anxiety for his disciples was mainly due to his knowledge that the temptation would be too strong for them, and not all would have been capable of recovery like Peter. And indeed they might well be in danger of death itself. But he would die alone; they must not die till he had conquered death.

9. Chap. 17. 12, is slightly altered, the Lord more emphatically claiming for himself the responsibility of "keeping" or "losing" them. The temporal deliverance was a type of the spiritual, and in this case really secured it by releasing them from conditions of grave spiritual peril.

10. Comp. chap. 13. 37. St. Peter's impulsive attempt at rescue fell between the rough seizure by the Jewish "officers" and the binding by the Roman soldiers. **Sword.** Which it was illegal to carry on a feast-day. **Servant.** He seemed to

have been specially active in the assault, and no doubt Peter did not by any means intend to let him escape with so slight a wound. The miracle which followed—which St. John cannot stay to record—saved Peter from arrest, though not from remark (verse 26); he does not seem to have been very positively connected with the deed. **Right ear.** This is an eye-witness's characteristic, a detail obviously without any other bearing. Another is the mention of the slave's name. The synoptists name neither him nor Peter, both being alive and in Jerusalem when they wrote.

11. See St. Matthew's longer report of the words, including the pointed reference to the "twelve legions" of angels that at his bidding would so easily scatter the single cohort around him. **Cap.** A very clear allusion to the prayer which Peter had drowsily half heard a few minutes before. For the image comp. also Matt. 20. 22, *sq.*; Ezek. 23. 21, *sq.*; Psa. 75. 8.

12. No longer fearing the exertion of superhuman power, the cowardly men seize him roughly, and not long after are seen revenging their terror on the unresisting Victim (Luke 22. 63-65). The courageous "chief priests and elders," who had come out with the party to witness the arrest, doubtless came forward now; our not hearing of them in this narrative suggests that they prudently kept in the background till the soldiers had done their work. **Chief captain.** The title appropriate to the chief officer of a "cohort," the *tribunus militum*.

13. **Annas.** This man, Hama, had been high-priest from 7 to 14 A. D., was deposed, succeeded by his son, his son-in-law, Joseph Caiaphas, and three other sons. This indicates sufficiently the character of the wily intriguer, whose commanding influence made it natural for his authority to be first sought. The Jews must have regarded him as still lawfully high-priest, for the office was for life, and his own character and ability secured him a commanding position to the end of his life. He and his were thoroughly worthy of the hierarchy they led. **First.** Probably this is inserted to correct impressions drawn from the incomplete narrative of the synoptists. **That year.** Comp. chap. 11. 49, 51. This, of course, proves that the evangelist thought the office annual, which St. John could not have done. So with wearisome iteration argue the opponents of this gospel. It is useless to plead to such wise folk that the evangelist palpably regards "that year" as the greatest year of all history, the "acceptable year of Jehovah," and naturally calls attention to the man who held office during it. How a writer who knows so much about Jewish customs could have made a glaring mistake in a point every school-boy knows, and knew then, the critics unkindly forbear to explain.

The Lesson Council.

Question 4. How could a man be called to the apostleship who would betray Christ?

There is no state of grace possible in this life from which one may not fall. An angel in heaven became a devil, a chosen and loyal disciple the meanest traitor. We can see no ground for doubt that Judas, when chosen to be an apostle, was as sincere and devout as any of the twelve. In John 17. 12, it seems plain that Christ regarded Judas as one "given him," and that he had "kept him" until, in spite of his keeping power, a disciple became a traitor, an apostle "the son of perdition." This is but a painful case of apostasy, and is proof positive that there is no spiritual cloister on earth which the temptations of the world, the flesh, and the devil may not penetrate.—*Rev. F. K. Stratton.*

No answer will satisfy many inquirers. None will escape serious difficulty. 1. Judas possessed a practical business ability, which the apostleship needed. 2. When "called" he was not a thief, nor a traitor. 3. His antecedent liability to fall was no greater than that of Peter and others. 4. That fall was foreseen by Christ only as the origin of all evil was foreseen by the Creator. 5. He was not deterred then from making the "call" for the same reason that he was not deterred in the beginning from the creation of a free moral agent. He may have retained Judas after Satan's conquest in him was complete (1) To complete the circle of his temptation—that is, by suffering at the hand of a false friend (Heb. 2. 18). (2) To secure Judas's testimony to his own spotless character (Matt. 27. 4). (3) To demonstrate the utter impotence of external advantages to save a man against his own internal consent.—*Salem B. Town, D.D.*

1. May not one reason (by anticipation, of course) have been to reveal the essential weakness of the much boasted theory of the influence of environment? Who could have had a nobler environment than Judas? Who could have fallen lower than he? Not environment, but grace builds the right kind of character. 2. A lesson to the Church. For obviously, if our Lord could tolerate, nay, even treat with kindly consideration—not revealing the hateful secret to any save one—it ill becomes us to set up the theory of an absolutely pure Church.—*Rev. Robert Watt.*

Judas was a representative character. He sold the truth for money—nothing more, nothing less. What Judas did is done in every age of the world by multitudes of persons who are blessed with the furnishings of holy living which they barter away for worldly gain. As God's call to any form of Christian life can only be made effectual through the act of the creature, it is not difficult to understand how a man could be called to apostleship and then betray Christ. Judas failed to give ef-

fectiveness to God's call because of his love of money. How many Judases do we daily behold!—*Rev. W. H. Tibbles, A.M.*

Analytical and Biblical Outline.

The Spirit of Christ.

I. THE SPIRIT OF PRAYER.

A garden... he entered. v. 1.

"While I go and pray." Matt. 26. 36.

"Offered up prayers." Heb. 5. 7.

II. THE SPIRIT OF PROPHECY.

Knowing all... that should come. v. 4.

"Shall be accomplished." Luke 18. 31-33.

"I leave the world." John 16. 28.

III. THE SPIRIT OF MAJESTY.

They... fell to the ground. v. 6.

"I lay it down of myself." John 10. 18.

"I am a king." John 18. 37.

IV. THE SPIRIT OF FELLOWSHIP.

Let these go their way. v. 8, 9.

"Having loved his own." John 13. 1.

"As the Father hath loved." John 15. 9.

V. THE SPIRIT OF MERCY.

Put up thy sword. v. 10, 11.

"He healed him." Luke 22. 51.

"Love your enemies." Matt. 5. 44.

VI. THE SPIRIT OF SUBMISSION.

Shall I not drink it? v. 11.

"Not as I will." Matt. 26. 39.

"As a lamb." Isa. 53. 7.

Thoughts for Young People.

Lessons from the Betrayal.

1. *The more Judas knew of Jesus the easier it was for him to betray him.* The nearer we get to him in church, in Sunday-school, in daily life, the more careful we should be that we bring no reproach upon him.

2. *The surest defense a man can have against the forces of sin is a conscience void of offense.* These men, upon an evil mission, fell back overwhelmed with awe in the presence of the majesty of innocence.

3. *Jesus in this last moment of liberty was greater than ever before.* "Let these go their way." How unconscious of self! What an example for us!

4. *God's way of triumph is not through conquest, but suffering.* Notice the contrast in verses 10, 11; the sword—the cup.

Lesson Word-Pictures.

In a grove over the brook Kidron there is to be a hunt to-night, as for a beast of prey let loose from the wilderness! You will see.

There is a rough, motley band of men crowding out of a gate of Jerusalem. They are swinging

torches, brandishing clubs, spears, lances, and carrying lanterns. There is a passover-moon of silver shining peacefully down, but these men of the hunt think they will need torch and lantern in searching among the trees for something hiding there.

They have come down through the valley and have crossed the brook.

Softly there, go softly! Everybody give attention!

With what stealth they go, like soft-footed hounds scenting their prey and creeping up to it!

They need not worry lest the hiding-place be missed. That fellow ahead with a grim, cowardly, sneaking face is the guide. He is a born hunter. For this job thirty pieces of silver will soon be clinking in his dirty bag.

"Carefully there!" somebody is saying. "Stop your talking! Fall back, you there in front!"

They let the grand booty-hunter, the man with the sneak-face, the chief hound, go ahead. He knows his game. He can tell it when he sees it.

"His game?" does any one ask. "Is it a lion from the swelling of Jordan?"

A lion?

Yes, the Lion of Judah! And there he is!

They come upon him suddenly. It is in a garden. Others are with him, but they are crouching on the ground as if sleeping and now stirring out of their slumber.

He stands out alone, he stands before the rest, at the front, not in the rear.

Yes, it is Jesus, so calm, so dignified, noble, majestic! The torches, the lanterns light up his face, his form, his shadowy surroundings.

He is asking, "Whom seek ye?"

"Jesus of Nazareth!" they are growling.

And Jesus tells these blood-hunters, "I am he."

But where is the leader of this savage hunt? Who is it would capture the Lion of Judah, Israel's Hope, the world's Saviour, as if he were a murderous creature? Who is the one betraying him? It must be a Roman who hates the Jews and their dreams of Messianic glory. No, but one of Messiah's countrymen! It must then be one who do not understand his mission and has not seen his daily life in its spirit so munificent and princely. Not one knowing so little, but one of Jesus's own disciples, with whom Jesus has eaten, the two resting at noon in the shadow of the same rock, or drinking at the same well, and sleeping under the same roof at night.

O, Judas, Judas! How the centuries will groan with the echoes of its denunciations of this awful treason!

And yet, betrayed, the Saviour could not be really delivered to Judas's band, could not surrender his grandeur of nature, this same Jesus of Nazareth confronting his pursuers!

How awed they are by this vision of his majesty as he declares, "I am he!"

They fall back.
They fall down.

Jesus asks again, "Whom seek ye?"

They clamor once more, "Jesus of Nazareth!"

Then he asks them, if they seek him, will they not let his disciples go their way?

Disciples? One of them, that impetuous Peter, is rushing forward, sword in hand, and off comes the right ear of the high-priest's servant!

There will be bloody work now.

The disciples will fight.

Fight? Jesus stays them. He would not let them resist. Then how the hounds spring upon their prey! They grip him, violently shake him, cruelly bind him, and roughly hurry him away, the very Son of God in the hands of a mad, merciless, murderous mob, on its way back to the holy city that will send him to the cross!

By Way of Illustration.

Verse 1. The other evangelists tell us that he went to the garden for prayer. The times and seasons of our Lord's especial prayers are well worthy to be noticed. Christ prayed before a sacred ordinance—his own baptism; before an unusually important business—the choosing of the twelve; before a peculiar honor and enjoyment—the transfiguration; before approaching trouble and danger—in Gethsemane; at his death—on the cross. He is our example.—*G. S. Bowes.*

Verses 2 and 3. History shows that mothers have always loved to name their sons John. And the other disciples have had a great many namesakes. But I never yet have heard of a mother, be she never so skeptical or irreligious, who was brave enough to name her son Judas.—*Rev. T. B. Shepherd.*

Treachery has always been considered the most infamous and detestable of crimes. The Romans disdained to practice it toward their declared enemies. A Roman general once said to a traitor who came and tendered him the keys of a town he had besieged: "Wretch, know ye that Romans do not need to stoop to the baseness of taking towns by treachery!"

"They went backward and fell to the ground."

It is He whose very infancy not only startled a king and made him fear his throne, but whose childhood confounded the doctors of the law; who made wind and water obey him; who fed multitudes by his word, and healed disease without medicine; who could cast out devils and break the power of death.—*Henry Scougal.*

"The cup," etc. Men can paint Christ bearing the cross to Calvary, but not Christ bearing the sins of many. We may describe the nails and

spear piercing his sacred flesh, but not the eternal justice which pierced both flesh and spirit; the cup of vinegar which he tasted, but not the cup of wrath which he drank to the lowest dregs; the derision of the Jews, but not the desertion of the Almighty forsaking his Son.

In heaven God's will is not done by his children as a servant does his master's will, but in a free, hearty, loving, intelligent obedience. "I delight to do thy will," is the voice of all that glorified company. This is the very definition of heaven. Heaven is that place where all the creatures of God know and do his will.—*Washington Gladden.*

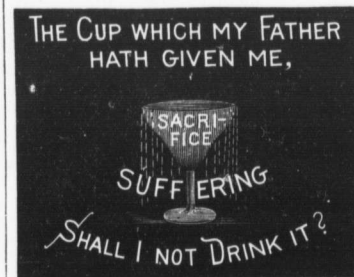
The Teachers' Meeting.

Draw a map of the locality of the garden of Gethsemane, or show to the class a picture of it, as a means of making the lesson real.... Arrange in order the events at the garden: 1. The agony of Jesus. 2. The awakened disciples. 3. The coming of Judas and the band. 4. The kiss of betrayal. 5. Falling to the ground. 6. "Let these go their way." 7. Peter and Malchus—the miracle of healing. 8. The seizure of Jesus. 9. Peter and John following. 10. Before Annas.... What traits of character did Judas show in this event? ... What spirit did Peter show? ... What spirit did the enemies of Christ show? ... What spirit did Jesus show?

References.

FREEMAN. Ver. 1: Scourging, 724. Ver. 2: The chaplet, 864; the robe, 726. Ver. 3: Buffeting, 719. Ver. 14: The sixth hour, 806. Ver. 16: Executions outside the walls, 727.... FOSTER'S CYCLOPEDIA. Poetical, 398, 1458-1463; Prose, 7904. Ver. 3: Prose, 3659, 3660. Ver. 4: Prose, 6178. Ver. 5: Prose, 9692, 2441, 3287, 3376, 11362.

Blackboard.



The blackboard does not touch on the plotting of Judas or his motives, or on the rash zeal of Peter and the subsequent terror of the disciples, all of

which may be referred to in the review, but it endeavors to set forth the voluntary acceptance by Jesus of the cup of sacrifice running over with suffering. He would not put it aside or delay its drinking, but he took it and drank of it to save a sinful world; to save me; to save you.

COLORS.—Cup, white; contents running over, red.

Primary and Intermediate.

LESSON THOUGHT. *True to Jesus.*

Introductory. [Call for the Golden Text of last lesson.] Who is living now to pray for disciples? What did Jesus ask his Father to give the disciples? Was the prayer for us as well as for them? Where was Jesus when he offered this prayer?

[Make a simple outline map on the board—Jerusalem, the Mount of Olives, the brook Cedron. Trace the way Jesus went with his disciples.] He went out into the silent street near midnight, across the brook, into the garden of Gethsemane. It was a beautiful garden of olive-trees. Jesus had often been there with his disciples to find a quiet resting-place.

[Tell the story, simply and tenderly, of the hour of prayer and agony which followed.] Jesus bore all this pain and sorrow for our sakes—because he loved us, and wanted to save us! Ought we not to love him who bore such heavy burdens for us?

And now another and very different procession is coming into the garden. There are Roman soldiers with armor and their weapons. There are rough-looking men carrying torches and lanterns, and armed with clubs. And one is leading them who sat at the supper-table this very night with Jesus! Yes, it is Judas, the disciple who betrayed his Lord! Over the same path just trodden by the feet of the loving Saviour come these men with hate and murder in their hearts!

[Trace the way along the path already made, and help children to see how the spirit of Satan was in these hearts, leading them on to their dreadful work. Then tell the remainder of the story.]



The Practical Lesson. [If we simply tell the story of this lesson, we fail to make it practical in a great degree. Jesus is betrayed in these days, and there is danger that his little ones may betray him through ignorance. They need to be warned of every danger-point, and this is both the teacher's duty and privilege. Print "Judas," and around the name draw a large heart.] Did not Judas love Jesus? Yes, but he loved Judas more. [Print "Jesus" inside the heart in small letters.] How little room was given to Jesus in this heart! How he a large place in your heart?

This is one of the sins that crowd Jesus out of any heart. [Print "Self-love."] Yes, Judas loved self more than he loved his Lord. Here is another. [Print "Self-will."] He would not be taught even by the Lord from heaven. There is "pride" in the heart that feels this way. There was "falsehood," too, in this heart. He made believe that he was Jesus's friend when he was his enemy. There was "love of money" there, for he sold his Lord for less than twenty dollars! See how full the heart is getting! No wonder there is not a larger place for Jesus!

Just the same things that made Judas betray Jesus will make us betray him now if we let them into our hearts! Little Christian children can betray him at home, in Sunday-school, at work, at play, by letting evil tempers rule them.

Who will be true to Jesus? Sing "Stand up, stand up for Jesus."

OPTIONAL HYMNS.

NO. 1.

Come unto me.
Jesus, lover of my soul.
Will Jesus find us watching?
Can we not watch?
Revive us again.
Earnestly fighting for Jesus.
Soldiers of the cross, arise.
Oft in danger, oft in woe.

NO. 2.

Heart of Jesus.
How I love Jesus.
The precious love of Jesus.
Jesus calls thee.
The joyful sound.
God loved the world.
Once for all.
Of him who lived.
By faith alone.

The Lesson Catechism.

[For the entire school.]

1. Where did Jesus and his disciples go after the last supper? **To the garden of Gethsemane.**
2. Who sought him there? **Judas and a band of men.**
3. What did they do to Jesus? **They seized him and bound him.**
4. Before what two rulers did the band take Jesus? **Before Annas and Caiaphas, the high-priests.**
5. What did Jesus say of their conduct in the GOLDEN TEXT? **"The Son," etc.**

CATECHISM QUESTION.

28. Did our first parents continue in the state in which God created them?

No; they fell from that state into sin.

29. What is sin?

Sin is disobedience to the law of God in will or deed.

A. D. 30.]

LESSON IX. CHRIST BEFORE PILATE.

[Nov. 29.]

GOLDEN TEXT. Who was delivered for our offenses, and raised again for our justification. Rom. 4. 25.

Authorized Version.

John 19. 1-16. [*Commit to memory verses 5-7.*]

1 Then Pilate therefore took Je'sus, and scourged *him*.

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! And they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Je'sus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Je'sus, Whence art thou? But Je'sus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Je'sus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard that saying, he brought Je'sus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the He'brew, Gab'ba-tha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified. And they took Je'sus, and led *him* away.

Revised Version.

1 Then Pilate therefore took Je'sus, and

2 scourged him. And the soldiers platted a crown of thorns, and put it on his head, and arrayed

3 him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they

4 struck him with their hands. And Pilate went out again, and saith unto them, Behold, I bring

him out to you, that ye may know that I find

5 no crime in him. Je'sus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, Behold,

6 the man! When therefore the chief priests and the officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take him yourselves, and crucify him:

7 for I find no crime in him. The Jews answered him, We have a law, and by that law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard this saying, he

9 was the more afraid; and he entered into the palace again, and saith unto Jesus, Whence art

10 thou? But Jesus gave him no answer. Pilate therefore saith unto him, Speakest thou not

unto me? knowest thou not that I have power to release thee, and have power to crucify thee?

11 Je'sus answered him, Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me

12 unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out,

saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself

13 a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Je'sus out, and sat down on the judgment-seat at a place called the Pavement, but in He'brew,

14 Gab'ba-tha. Now it was the preparation of the passover: it was about the sixth hour. And he

15 saith unto the Jews, Behold, your King! They therefore cried out, Away with *him*, away with

him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests

16 answered, We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

TIME.—Morning of the Friday on which Jesus was crucified. **PLACE.**—The judgment-hall of Pilate. **RULERS.**—Herod over Galilee (he was now in Jerusalem at the feast), and Pilate over Judea. **DOCTRINAL SUGGESTION.**—The divine sonship of Jesus.

HOME READINGS.

M. Christ before Pilate. John 19. 1-7.

Tu. Christ before Pilate. John 19. 8-16.

W. "No fault." John 18. 28-38.

Th. Sent to Herod. Luke 23. 4-12.

F. Barabbas preferred. Luke 23. 13-24.

S. Mocked by soldiers. Matt. 27. 24-31.

S. Suffering with patience. 1 Pet. 2. 20-25.

LESSON HYMNS.

No. 304, New Canadian Hymnal.

Joy to the world! the Lord is come.

No. 218, New Canadian Hymnal.

Come, thou Fount of every blessing.

No. 305, New Canadian Hymnal.

When I survey the wondrous cross.

DOMINION HYMNAL.

Hymns, Nos. 253, 251, 250.

QUESTIONS FOR SENIOR STUDENTS.

1. The Crown of Thorns, v. 1-7.

What cruelty did Pilate inflict upon Jesus?
 What insult did Jesus suffer from the soldiers?
 What mocking title did they give him?
 What verdict did Pilate again give?
 In what manner was Jesus brought before his accusers?

How did Pilate introduce him?
 What did the Jews demand?
 What reply did Pilate make?
 What reason for his death did the Jews urge?
 Of what profound truth was this crown of thorns unintentionally symbolic?

2. The Judgment-hall, v. 8-12.

What made Pilate afraid?
 What did he demand of Jesus?
 Of what was Jesus's silence a fulfillment? (Isa. 53. 7.)

What threat did Pilate make?
 What did Jesus say of his power?
 What did Pilate seek to do?
 What opposition did the Jews make?
 Who was really the judge, and who really the culprit on this occasion?

3. The Judgment-seat, v. 13-16.

Where was Jesus brought?
 What title did Pilate give him?
 What was the cry of the crowd?
 What denial did they make to Pilate's question?
 Explain Pilate's sitting down in the judgment-seat?

About what hour was this mockery of justice brought to a close?

What unpatriotic admission did the chief priests make?

Practical Teachings.

Where in this lesson are we taught—

1. The faultless character of Jesus?
2. The fulfillment of prophecy?
3. The wickedness of yielding to popular clamor?
4. The danger of dallying with wrong?

Hints for Home Study.

From the four accounts of the crucifixion find how many efforts Pilate made to release Jesus.

Find how it came about that Jesus was mock-

ingly enrobed in *white* by Herod's soldiers and in *purple* by Pilate's.

During the twenty or twenty-one hours which elapsed from the time when Jesus went with his disciples to the upper room in Jerusalem to eat the last supper, to noon on Friday, there was a succession of exciting events in each of which Jesus was the chief actor. Make out a list of them, including his own prophecy of his death, the long farewell address given only by John, the agony in the garden, the struggle of Peter with the soldiers, and the successive trials before Annas, Caiaphas, and Pilate. These do not nearly exhaust the list.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Crown of Thorns, v. 1-7.

What did Pilate first do to Jesus?
 How did the soldiers treat him?
 What did Pilate say to the people?
 How was Jesus clothed when he appeared?
 How did Pilate introduce him?
 What did the Jews demand?
 What was Pilate's reply?
 What reason for his death did the Jews urge?

2. The Judgment-hall, v. 8-12.

How was Pilate affected by the words of the Jews?

What did he say to Jesus?
 What prophecy was fulfilled by silence? (Isa. 53. 7.)

What threat did Pilate make?
 What was Jesus's reply?
 What then did Pilate seek to do?
 How did the Jews defeat his purpose?

3. The Judgment-seat, v. 13-16.

Where was Jesus then brought?
 At what hour in the day?
 What title did Pilate give Jesus?
 How did the mob answer?
 What question and denial followed?
 How did Pilate dispose of Jesus?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That Jesus was a faultless man?
2. That God's word is sure of fulfillment?
3. The power of prejudice?

Home Work for Young Bereans.

Were the soldiers who plaited a crown of thorns Jews?

Was Pilate a Jew?

Were the Jews or the Romans responsible for the murder of Jesus?

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Pilate? **The Governor of Judea.**

What had Pilate power to do? **To put Jesus to death.**

What did the Jews want of him? **That he should do this.**

Why was Pilate unwilling to do it? **He could find no fault in him.**

What did Pilate do to please the people? **He scourged Jesus.**

What did he let the soldiers put upon Jesus's head? **A crown of thorns.**

Why did they do this? **To mock him.**

What did Pilate try to do? **To set Jesus free.**

What was the cry of the Jews? **"Crucify him, crucify him!"**

Why did they hate Jesus? **Because they were evil.**

What had Jesus told Pilate? **That he was a king.**

Who own Jesus as King? **Those who know the truth.**

What did Pilate ask the Jews? **"Shall I crucify your King?"**

What did they say? **"We have no king but Cæsar."**

What did Pilate finally do? **Gave Jesus up to be crucified.**

Why did he do this? **To please the people.**

Words With Little People.

Can we refuse Jesus now? Yes, by not obeying him. He speaks to every one of us. He says, "I am *your* King." If we take our own way we refuse him as certainly as the Jews did.

Whisper Motto.

"Jesus *my* King."

General Statement.

It is sunrise on the Friday morning of passover week; but never before has the sun looked down upon such a scene, and never will it again. The light streams upon a throng of angry faces in the open space before the tower in which the Roman governor holds his court. There are the priests of God, ready to shed innocent blood. There are Pharisees and Sadducees, forgetting party strife in a common hate. There are some of the common people persistently crying, "Crucify!" as a week ago they cried "Hosanna!" In the cellar of the tower stands the Nazarene, stripped, scourged, and bleeding, then crowned with thorns, sceptered with a reed, clad with a purple robe. In this pitiable condition he is brought forth. Such suffering might melt a heart of stone; but the cries grow louder still, "Crucify him! Crucify him! Let him die, for he claims to be the Son of God!" A new fear comes across Pilate's heart. What if his claim be true! Again he takes Jesus aside and asks who he is and whence he came. There comes no answer, for Pilate is not worthy of the truth, and could not comprehend it. Again the governor pleads with the people to have mercy upon an innocent man, but now the priests reply, "He is no friend of Cæsar who will release one who claims to be a king!" There is a threat in their ominous words under which Pilate cowers, and at once he resolves to win the people's favor by giving Jesus up to their will. He feebly grasps after innocence by washing his hands before them all, while hoarse voices cry, "His blood be on us, and on our children!" The throne is reared, the governor takes his seat, the sentence is declared, and Jesus of Nazareth, the Son of God, is borne away to his cross.

EXPLANATORY AND PRACTICAL NOTES.

Verse 1. Then Pilate therefore took Jesus. His scheme to release Jesus as an act of favor on the festival occasion had failed, and he tries another plan to save his life. **Scourged him.** This was a cruel form of punishment. The victim was stripped, tied in a bending position, and then beaten with leather thongs loaded with lead. Jewish law forbade more than thirty-nine lashes; but Roman custom had no such limit, and prisoners often died under the infliction. A pillar found under the tower Antonia has been guessed to mark the place of the Saviour's scourging. (1) *This he endured for our sakes; what have we endured for him?* (2) *Moral cowardice is sinful.*

2. The soldiers. Not Jews, but Romans. **Platted a crown of thorns.** As a mockery of him as king. "The plant is supposed to be the thorny *nâkk*, with flexible branches and leaves like ivy, which is abundant about Jerusalem."—*Plummer.* **A purple robe.** Possibly one of Pilate's cast-off cloaks. It was a mockery of royalty.

3. And said. Literally, "and they kept

coming to him and saying;" each soldier in turn presenting mock homage. **Hail, King of the Jews!** These were Romans; no Jew would have used such expressions. **Smote him.** Probably they struck him on the head, driving in the thorns still deeper. Matthew adds that they placed a reed in his hand as a scepter, and Mark, that they spat upon him. He could have smitten his mockers to earth by a look, but he bore all that he might save men.

4. Pilate therefore went forth again. The governor permitted all this abuse, and exhibited Jesus while suffering it, in order to awaken, if possible, the sympathy of the people for him. **I find no fault in him.** Three times did Pilate assert the innocence of Jesus on that fatal morning. (3) *Jesus was faultless—our perfect Example as well as our Atoner.*

5. Then came Jesus forth. John pictures the scene as he saw it, for its details were burnt into his memory. Never could he forget his Master as he appeared that day with the crown and

the robe. **Behold the man!** In Latin, "Ecco Homo." Pilate vainly hoped that the picture of such sufferings would awaken the pity of the multitude.

6. Crucify him. The cross is now mentioned for the first time. As Pilate yields to the mob, the demand grows more exacting. (4) "All our sins have cried in the words of these men, 'Crucify him.'"—*Whedon*. **Take ye him.** The words are not a permission, but mean, "Crucify him yourselves, if you will, for I have nothing to do with it!"

7. We have a law. This was the law in Lev. 24. 16, against blasphemy, which was to be punished with death by stoning. **He ought to die.** Whether guilty or innocent by the Roman law. **He made himself the Son of God.** They take for granted that his claim is false. Dr. Plummer calls attention to the fact that Pilate was bound by Roman precedent to pay respect to the law of the subject nationality. He has said, Take the law into your own hands; now let him hear what that law is.

8, 9. He was the more afraid. For, unbeliever as he was, he began to feel a superstitious dread of this mysterious Person, who was evidently no common man, and who seemed to claim to be one of the gods come down to earth. **Whence art thou?** As before, he asked the accused one, and not his accusers, as if impressed by his majesty. **Jesus gave him no answer.** Because Pilate would not use aright the knowledge which he already possessed, but had treated him as guilty while he believed him innocent, he would not give him further knowledge. Moreover, no answer of Jesus could have been understood by Pilate. (5) *Only the spiritual mind can understand spiritual truth.*

10. Then saith Pilate. His feelings pass from awe to anger; one moment he questions and the next he threatens. **I have power.** As the representative of Rome, the power of life and death was in Pilate's hands.

11. Thou couldest have no power . . . against me. Jesus endured the torture and the shame with the full knowledge that he could have used his omnipotence and escaped it had he so chosen. **Except it were given thee from above.** That is, from God, from whom all power comes as its source. **He that delivered me.** Caiaphas, taken as the representative of the ruling body among the Jews. **Hath the greater sin.** He had the greater sin, because he had the greater

light. Pilate knew that he was doing wrong, and therefore had sinned; but Caiaphas and his fellow-conspirators had the guidance of the Bible, and might have known, even if they did not know, that Jesus was the Christ, and their sin was the greater. (6) *Yet he who rejects Christ now sins against clearer light than either the Jew or the Roman.*

12. Pilate sought to release him. He made stronger effort than before, and doubtless used persuasions not recorded in the gospels. **Thou art not Cæsar's friend.** The reigning Cæsar was Tiberius, one of the most cruel and suspicious of tyrants. It would be easy to report to him that Pilate, his own appointee, had permitted a man who claimed kingship, and thereby incited rebellion, to escape punishment. (7) *The worst lie in the world is that which contains a true statement.*

13. When Pilate therefore heard. This new clamor filled him with alarm. He knew that his government would not bear scrutiny, and he would rather add one more crime than endanger judgment-seat. The chair of state, from which decisions were given, was in an elevated, open place, paved with stone, hence called the **Pavement**. So particular were the Romans in this that often their governors carried with them blocks of marble to be fitted together wherever they fixed their tribunal. **In the Hebrew, Gabbatha.** The word means "an elevating place."

14. Preparation. The day before the Jewish Sabbath. The Sabbath lasted from sundown of what we now call Friday to sundown of Saturday; it was now Friday morning. **Of the passover.** It was "preparation day" in passover week. **Sixth hour.** Toward noon. "The process resulting in his crucifixion began about nine o'clock, the third hour (Mark), and the minutes flew until it was now nearly noon. Precise measurement of time, brought about by modern science and accurate time-pieces, was unknown to antiquity."—*Whedon*. **Behold your King!** Spoken in bitter irony.

15, 16. Shall I. Must I? The chief priests. "This depth of degradation was reserved for them. The official organs of the theocracy themselves proclaim that they have abandoned the faith by which the nation had lived. Sooner than acknowledge that Jesus is the Messiah, they proclaim that a heathen emperor is their king. Their baseness is at once followed by Pilate's—then delivered he him."—*Plummer*.

CAMBRIDGE NOTES.

Our lessons necessarily pass over St. John's narrative of events which have met us before in the synoptic accounts, where we have had the opportunity of comparing the features of the four portraits, so like and yet so different. We have

now passed the tragic story of priest and scribe stooping to every conceivable infamy in order to pass a predetermined sentence on their King. We are now at the crucial point of the examination before Pilate. The procurator was a typical

Roman of his age. Selfish, cruel, cynical, without a principle except the necessity of maintaining Pontius Pilatus as governor of Judea—or if occasion presented, of some larger province where the people were less turbulent and more likely to yield money on pressure—he had made himself as unpopular as any governor well could, and was in daily fear of being accused by the popular leaders before Tiberias. A Roman's keen contempt for the Jews, joined with the very unusual access of a sense of justice, aroused despite himself by the aspect and demeanor of the extraordinary Prisoner before him, had caused him to thwart Christ's enemies to an extent they had not expected. Having failed in his endeavor to save Jesus by means of the favor of the mob, Pilate now has to yield still further, every fresh outrage on justice for the sake of expediency only bringing him nearer to the inevitable plunge.

Verse 1. The first two gospels appear to place the scourging immediately before the leading away to Golgotha. St. Luke shows us that it was not, however, inflicted in the ordinary way as the preliminary of crucifixion, but was intended as a compromise, and St. John shows us how Pilate, after carrying out this horrible punishment, tried by means of it to reach the pity of the crowd. A subterranean chamber in Pilate's pretorium (the fortress of Antonia) has been discovered containing a truncated column evidently used for tying up the victims of scourging; it is most probably the actual scene.

2. The mockery was directed against the Jews more than against Jesus. The crown would be made from some bush growing near, and the purple robe was a cast-off military cloak. A significant comment is Rev. 19. 13 (Isa. 63. 1, *sq.*). This mocking is earlier than that described in the first two gospels, which came after the condemnation. The latter was more elaborate, and joined in by the whole cohort.

3. Came unto him. One after another, as the Greek implies. The mock procession passed by the King in turn, paid homage, and for gifts brought—blows.

4. Went out. He had gone into the pretorium to order the scourging. Now he brings Jesus out with him, to move their pity, and to pronounce his verdict of acquittal again. **Unto them.** Notice how the "Jews" are foremost to St. John in the whole scene; he does not think of naming them here.

5. Behold. An interjection, not a verb. On Pilate's lips the words express a half contemptuous pity.

6. Crucify. As in the synoptists, the cross is first directly named after Pilate had exhibited his wavering by offering to release a prisoner. **Yourselves.** A thing impossible. The ironical permission mocks their political impotence.

7. We. Emphatic as opposed to the "lawless" Gentile (Acts. 2. 23). **By that law.** Lev. 24. 16. **Made himself Son of God.** So read. Pilate would not have understood the title, "the Son of God." He conceived the idea of a supernatural being appearing in human form; such stories were common in Greek mythology. Had he actually scourged One who was sent by the national divinity? Compare the clear echo in Matt. 27. 54.

8. The more. He had already been deeply awed—if the word "deep" can be used in any sense of such a man—by his wife's message.

9. Entered. Taking Jesus with him for a private inquiry. **Whence.** From this world or from another! The question was not asked with any deep seriousness, and the Lord would not answer such questions. Had Pilate understood the revelation he gave he would not have "believed," though he might have released Jesus.

10. The offended dignity of the governor rises at the silence of a prisoner entirely at his mercy.

11. From above. Whence Jesus came. Pilate's sin was great indeed in thus fighting against God, but his comparative ignorance made every one who had shared in the surrender far more guilty. **He that.** If an individual it would be Caiaphas, but it is better taken generally.

12. Dropping their formal pleas the Jews now work on Pilate's fears. **Cæsar's friend.** This may be general, but it is worth while to notice that it was a title conferred as a special distinction upon provincial governors. Pilate is reminded that he loses all chance of such distinction by neglecting to punish such pretensions. St. John brings out here, and most emphatically in verse 15, the utter and final renunciation of the national hopes by these wretched Jews.

13. The circumstances of this decisive moment are described minutely. The scene was apparently some part of a paved platform at the head of the steps leading from the temple to Antonia. The Aramaic name, *Gab-bathu*, means "the ridge of the house;" that is, the back of the temple.

14. The imperative necessity for compression compels us to be content with merely stating the probable solution of the notable difficulty here. The phrase cannot—despite W.—mean "the day before the passover." The words "it was the preparation of the passover" mean, in the first place, "Friday of passover week," **preparation** being the usual name for Friday, as the day before the Sabbath. See verse 31. But the symbolic meaning, "Preparation of the passover lamb," is suggested intentionally by the Greek. Now, the synoptists teach us that the paschal meal was over now; the words refer, then, to the true Passover which the Jews were about to slay (1 Cor. 5. 7). St. John's fondness for suggesting double meanings was observed in the note on chap. 3. 8. **Sixth.** As

already noted, St. John most probably follows a system much like our own. See note on chap. 4. 6. This was therefore soon after six A. M., the earliest hour at which sentence could legally be pronounced. See Mark 15. 25. **Behold.** There seems little purpose in this beyond the venting of his disappointment and hatred upon the despised race which had once more baffled him by their perversity.

15. Cried. One wild, fierce yell. **Your King.** The very repetition of the taunt shows how St. John sees the true Kingship of Jesus, recognized throughout. **Chief priests.** So this answer is official; the people of God here formally range themselves in renunciation of Jehovah and his Anointed. The theocracy has passed away forever!

16. Unto them. The Jews, who must bear the whole responsibility of the awful deed.

The Lesson Council.

Question 5. *What is the interpretation of "power given from above," and "he that delivered me unto thee?"*

1. "There is no power but of God; the powers that be are ordained of God" (Rom. 13. 1). 2. Until that hour Christ's enemies were absolutely powerless to do him hurt (Luke 4. 29, 30; John 7. 30; 10. 17, 18). 3. Then the divine restraint which had been upon his enemies was loosed, and he was left in the power of man, to be judged and sentenced as man would. "He that delivered," etc. Not Judas, for he did not deliver him to Pilate; nor the Jews as a people, else it had been "they who delivered me to thee;" but Caiaphas, the high-priest.—*Rev. Salem B. Town, D. D.*

Pilate, poor dolt that he was, here plays the role of a browbeater. He will cow this obstinate prisoner. He will make him feel the strength of Roman power. The crafty Roman was but poorly prepared for the answer he received. The "twelve legions" of unsummoned angels still wait, and one look from the patient prisoner would have hurled Pilate and his brawny guard to destruction. The meaning of "greater sin" in verse 11 is clear. The principle had been already laid down. See Luke 12. 47. Hence Caiaphas and his associates, having sinned "against light and knowledge," had "the greater sin."—*Rev. Robert Watt.*

Pilate had power or authority from above to be a ruler. He could use his power to acquit or condemn Christ as he might elect. God gave him this power, and placed this awful responsibility on him. Hence, "it was from above." "He that delivered me unto thee." The agent of this act was no doubt Caiaphas, the high-priest, as the representative of the Jewish nation. The Jews, through malice and envy, had delivered Christ into the power of the weak ruler. Pilate's act was wicked

through weakness, and that of the Jews through malice and envy. He that delivered Christ into the power of Pilate "hath the greater sin."—*Rev. W. H. Tibbles, A. M.*

In this connection we think "power" is used in the sense of "permission." Each event in the life of Christ, as to its character and the time of its occurrence, was divinely planned. If he was to yield to his enemies, then they were permitted to have power; otherwise his almightiness was manifested. He said to his enemies, "This is your hour," referring to brief intervals when by permission of his Father and agreement of himself he was in their power. Of his own life he said, "No man taketh it from me. I have power to lay it down, and I have power to take it again." Job was in the power of Satan, but every moment only by permission. Judas, who betrayed Christ unto Pilate, was permitted to exercise his free agency in treachery against him.—*Rev. F. K. Stratton.*

Analytical and Biblical Outline.

"Behold the Man!"

I. A MAN.

Then Pilate therefore took Jesus. v. 1.

"Call his name Jesus." Matt. 1. 21.

"God... manifest in the flesh." 1 Tim. 3. 16.

II. A SUFFERING MAN.

Scourged... crown of thorns. v. 1, 2.

"Wounded for our transgressions." Isa. 53. 5.

"For righteousness' sake." Matt. 5. 10.

III. AN INNOCENT MAN.

I find no fault in him. v. 4.

"Who knew no sin." 2 Cor. 5. 21.

"Who did no sin." 1 Pet. 2. 22.

IV. A DIVINE MAN.

The Son of God. v. 7.

"His only begotten Son." John 3. 16.

"Declared to be the Son." Rom. 1. 4.

V. A KINGLY MAN.

Behold your King! v. 14.

"King of kings." Rev. 19. 16.

"Only Potentate." 1 Tim. 6. 15.

VI. A CONDEMNED MAN.

Delivered... to be crucified. v. 16.

"For our offenses." Rom. 4. 25.

"To bear the sins of many." Heb. 9. 28.

Thoughts for Young People.

Concerning Pilate.

1. Pilate's prisoner. The King in this terrible trial was calm and speechless. So ought we to bear wrongs and evils.

2. Pilate's verdict. "No fault." The testimony of the powers of this world to a righteous life. We can reap no higher reward in our day.

3. Pilate would escape his responsibility, but he could not. He had to decide what he would do.

with Jesus. So must each of us. It is a solemn question. What shall I do with Jesus?

4. *Pilate preferred to be Caesar's friend* rather than do right. How is it with us? Have we any Caesar who rules us?

Lesson Word-Pictures.

What is the din about the pretorium? It is a mob howling at its gate, a Jewish mob, too holy to enter and contract Gentile defilement during passover week, and yet hateful enough to want to murder a man. They have sent him to Pilate. They would like to see the Man crucified.

"I will outwit them," thinks Pilate; "they are always annoying me—these Jews! He is too good for the cross. I will scourge him and let him go. That will satisfy them."

Scourge him!

That is a cruel thing to do, anyway. A horrible, fiendish thing to an innocent man! There stands the Sufferer, his back bared to the merciless blows, while the blood runs in streams to the ground. But these Roman soldiers do not seem to care. Only a Jew! And what, a Jew-King? Ha-ha! they will pay their respects to this Jew-King. These Jews are always rebelling and getting up a king of something. Yes, a crown—a crown for the Jew-King! Make one quick! Yes, here it is, all of thorns. Press it down on his head that he may feel one of the crowns the Jews talk about! What if the red blood flow down his white brow! He is only a Jew! Now throw over him a purple robe! Round and round they go, sneering at him, mocking him, shouting, "Hail, King of the Jews!"

A pretty King, they think.

They buffet him, this poor, pitiable King without a throne, with none to defend, only sharp thorns for crown.

"There!" thinks Pilate, "that will do! That will satisfy the Jews. I will show him to the rascals and then let him off."

The proud ruler, the poor King, go out to the mob.

The crowd is trying to still its noises. Hush, hush, every body! Pilate is going to speak.

"Behold the man!" he cries.

Pilate points, and they all look. O, such a sad picture!—the blood from his thorny crown still streaming down his face, the purple robe hiding and mocking the cruel wounds in his back, the hands bound, the whole form drooping!

"Behold the man!"

Surely, now the hardest-hearted will let him go.

But what a storm rages! One wild, demonic shout shakes the morning air, "Crucify him! Crucify him!"

They may do it; Pilate will not.

But what is their charge? This Man said he was the Son of God, and so a blasphemer.

"The Son of God! The Son of God!"

Pilate thinks. He starts. He fears. Some good come to earth, is it? He will ask about the matter. He takes him aside. He talks with him. He would release him. To free this King would not be friendly to Caesar, the Jews declare. He brings Jesus forth again. He takes the judgment-seat. He will not murder the man if he can help it. He will speak to the mob.

Hark! Be still again, every body!

"Behold your King!" he says.

O, what a maelstrom of hate and cruelty, wrath and denunciation rages before that thorn-crowned King. The mad shouts rise and swell in waves that would reach him and throw him down and sweep him away.

It is one insane roar, "Away with him, away with him. Crucify him!"

"What! Shall I crucify your King?" Pilate ironically asks.

"We have no king but Caesar," is the cunning answer.

How the murderers shriek it out!

And, as if a felon, the Son of God is delivered by Pilate to his awful fate.

By Way of Illustration.

The crowds who view the ancient regalia of Scotland are dazzled by the jewels and gems, and in idle curiosity admire and covet them. A true patriot looks at the crown, and values it, not for intrinsic worth, but because it once encircled the brow of Scotland's greatest king, the hero of her independence—Robert Bruce. When we consider what the crown of thorns means to us, how great its value! We view it, not with idle curiosity, but because it tells the story of atonement, and points to our Redeemer.

"Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend." "Then delivered he him . . . to be crucified." Redwall, King of the Saxons, had in the same church one altar for the Christian religion, and another for sacrificing to devils. And British Rufus painted God on one side of his shield and the devil on the other, with this desperate inscription, "I am ready for either."

Often when traveling among the Alps one sees a small black cross planted upon a rock or on the brink of a torrent to mark the spot where men have met with sudden death by accident. If the places where men seal themselves for the second death could be thus manifestly indicated, what a scene would this world present! And wherever a man had trifled with his conscience, and violated principle, and chosen the world as against Christ, there would the sorrowful monuments stand. Pilate's picture is a black cross on

the brink of human history. It says, "Beware of dallying with duty!"—*Spurgeon*.

Contrast Pilate with Luther, who was offered to be made a cardinal if he would be quiet. He answered: "No, not if I might be pope," and defends himself thus: "Let me be counted fool, or any thing, so I be not found guilty of cowardly silence."—*Spencer*.

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so mankind ever opens its ranks to one who rushes zealously towards some object lying beyond.

The Teachers' Meeting.

Place together the four accounts of the trial and condemnation of Christ, read the events in consecutive order, and fix them in the memory. A "Harmony of the Gospels" will be found helpful for this.... Take two persons in the lesson—Pilate and Jesus—and note the contrasts of character—Pilate showing vacillation, selfishness, weakness of principle; Jesus showing purity, patience, self-sacrifice, etc.... After the teaching of the lesson let some one read in the class, or the school, H. Bonar's poem, beginning, "I see the crowd in Pilate's hall," etc.... If the teacher can obtain an engraving or photograph of Correggio's "Ecce Homo" it may afford a good starting-point for the teaching of the lesson.... Do not fail to bring out (from the pupils, if possible) the thought that all this was for us.

References.

FREEMAN. Ver. 17: Place of capital punishment, 728; bearing the cross, 820. Ver. 18: Crucifixion, 780. Ver. 19: The tablet on the cross, 732. Ver. 23: The guard of soldiers, 731; the tunic, 148, 821. Vers. 29, 30: Vinegar, 241.... FOSTER'S CYCLOPEDIA. Prose, 3445, 3448, 3449, 10056, 10087, 11735. Ver. 1: Prose, 7189, 8510. Ver. 2: Prose, 1745, 10497, 1195, 1198. Vers. 2-5: Poetical, 3287. Ver. 4: Prose, 10010.

Primary and Intermediate.

LESSON THOUGHT. *The Way of the Cross.*

Jesus and His Enemies. Show a small chain or a piece of rope. Tell that prisoners are often bound to keep them from getting away. When a prisoner is brought before a judge it is because he is believed to have broken the law or to have done something wrong. There is some one present who tells what his crime is, and then the judge does all he can to find if the prisoner is really guilty. If

he be guilty, he must be punished; if he be not, he ought to be set free.

Jesus was the prisoner now. Pilate, the Roman governor, was the judge. The Jews, who had so long hated Jesus, were there to say that he was a bad man and ought to die. The Jews did not dare to kill him. The Romans were their masters now, and they did not allow them to put people to death.

Do you think they knew any thing against Jesus? No; for Jesus was "without sin." But their hearts were so full of hate that they hired men to come and tell lies about him!

[Uncover a picture of the knotted scourge, and tell that Pilate was not willing to put Jesus to death, but he ordered his men to beat him, thinking that would satisfy the Jews. Show another picture of the crown of thorns which was placed upon his sinless head, and tell how the soldiers mocked him and struck him with their hands!]

All this Jesus bore silently and patiently. How easily, by a word or a look, this mighty Son of God could have stricken all his enemies to the earth! But he would not use his power. Do you ask why?

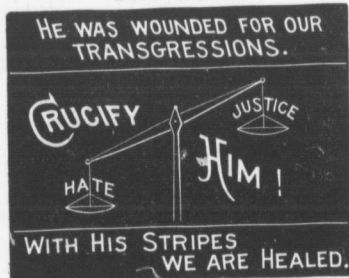


willing to bear pain and shame if he might win our love.

[Make a large S on the path leading to the cross, to represent the sorrows our Saviour bore. Speak tenderly of them. Make a second S and talk a little about the shame of the trial and the death on the cross. Still another S may suggest the cruel suffering Jesus bore in Gethsemane and on the cross.] *Sorrow, Shame, Suffering* were all in the way to the cross, and Jesus bore them all for us.

[Make a cross, and print above it "Jesus Refused."] Tell that the Jews refused to have Jesus for their King, and chose a thief and murderer. Every time we choose the wrong thing we refuse Jesus! Every time we shut our ears to the little voice that speaks in our hearts we refuse Jesus! Every time we take our own way because Jesus' way does not please us, we refuse him! Pilate refused Jesus to please the people, though he knew that he was a good man. We think Pilate was very wicked, but we do not think Harry and Mary and Willie do any thing very bad when they choose to be selfish and cross and disobedient! Yet they refuse to have Jesus for their King when they do this. Sing, "Choose him, choose him, all ye little children."

Blackboard.



The scales represent the injustice of the trial of our Lord. Hatred outweighed justice.

COLORS.—Scales, blue; the words "Crucify him," red; the sentences above and below, white.

POINTS FOR REVIEW.—Order of events: *The Mockery*, 3 to 5 Friday morning. Matt. 26. 67, 68; Mark 14. 65; Luke 22. 63-65. *The Sanhedrin*, A. M., Friday. Mark 15. 1; Matt. 27. 1; Luke 22. 66-71. *Jesus before Pilate*. John 18. 28; Luke 23. 1, 2. About six o'clock. Pilate has an interview with Jesus. Luke 23. 3; John 18. 33-37. The Jews accuse Jesus. Pilate declares his innocence. Matt. 27. 12-14; Mark 15. 3-5; Luke 23. 4; John 18. 38. Pilate sends Jesus to Herod (Luke 23. 5-12), and Jesus is again mocked and returned to Pilate, who desires to release him. See Matt. 27. 15; Luke 23. 13, 16. Events outside the judgment-hall; Matt. 27. 16-18; Mark 15. 6-10; Luke 23. 17-19; John 18. 39, 40. Pilate warned by a dream. Matt. 27. 19. Barabbas is chosen. Matt. 27. 20-23; Mark 15. 12, 13; Luke 23. 20-23. Events of to-day's lesson.

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In the cross of Christ I glory.
Father, I stretch my hands to thee.
Forever here my rest shall be.
God's anvil.
I love to tell the story.
Must Jesus bear the cross alone?
Now just a word for Jesus.
Take up the cross.

No. 2.

The name of Jesus.
Jesus, these eyes.
There is a green hill.
Wondrous love.
Hark, my soul.
I bring my sins to thee.
Yes, Jesus is mighty.
Calling, pleading, waiting.
Only trusting.

The Lesson Catechism.

[For the entire school.]

1. What did Jesus suffer from his enemies during his trial? **He was mocked and scourged.**
2. What did the soldiers place upon his head? **A crown of thorns.**
3. What did Pilate say when he brought him forth to the Jews? **"Behold the man!"**
4. What did the priests and rulers cry out when they saw him? **"Crucify him."**
5. What is the GOLDEN TEXT? **"Who was,"** etc.

CATECHISM QUESTION.

30. What was the sin by which our first parents fell from their holy and happy state?
Eating of the fruit of the tree of which God had forbidden them to eat.
31. Why were they commanded not to eat of this fruit?
To try them whether they would obey God or not.

Thoughts for the Quiet Hour.

— "I am the vine, ye are the branches." The branches are the very same wood as the vine, and the very same sap pervades them both. And they that are joined to the Lord are of one spirit. The same mind is in them which was also in Christ Jesus.—*Jay*.

— If the Christian course had been meant for a path of roses, would the life of the Author of Christianity have been a path strewn with thorns? —*More*.

— He had never been slow of speech when he could bless the sons of men, but he would not say a single word for himself. "Never man spake like this man," and never man was silent like him.—*Spurgeon*.

— Jesus would smile on a child or dry the tear of misery, but he would not court or solicit the patronage of royalty.—*Parker*.

— If you prefer any passion or habit, any thing or man, any person or personification, to Christ, that is your Barabbas. If you prefer any treasure to him who is "value," that is your Barabbas. If you prefer any given sin to the grace that would conquer it, that is your Barabbas.—*Stanford*.

— Every duty we omit obscures some truth we should have known.—*Ruskin*.

— No soul was ever lost because its fresh beginning broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*Faber*.

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